Name Richard B. Gregg

Subject General Notebook

Instructor

Date XXVI

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Richard B. Gregg.
2 Eliot St.
South Natick, Mass.

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Quotations from "God is My Adventure"
by Rom Landau. Knopf, New York 1936.

p. 378-9 "We should never pray for anything that we might be able to achieve through our own effort; we should never pray for a selfish reward; we should never pray for anything that may (even indirectly) harm someone else. But we might pray for enlightenment regarding things that we cannot possibly reach with our intellect, that are unselfish or essential for the performance of a good deed. Unbelievers often say: 'If God knows everything, He also knows my needs, and therefore it is superfluous to pray'. Though God knows everything He may not wish to impose His will or His help upon us as long as He has not been asked for them. Let me take for an illustration the

case of a poor man who has a rich friend, aware of the poor man's need and willing to help. As long as the poor man does not approach him to ask for help, the rich one may find it difficult to impose his help upon him. ... A prayer is an invocation by which we tell God that we have exhausted all means of solution, and that we find ourselves forced to beg (Him for help.

p. 380. "A theoretical god, approached on Sundays alone, is no God at all. He is only real if He directs every moment of our life and if we learn by experience that He does it better than anyone else.

--- "Let us assume that we are faced with a difficulty far exceeding our power of solution. It may be the illness of a beloved

person, the destruction of our fortune, the danger of losing our job, the betrayal by the person we trusted most, a scandal endangering the whole of our future, a situation that awakes our most violent jealousy. The worst thing to do on such occasions is to cling desperately to that which we are losing. The problem is how to face the new situation without breaking down. ---

"Truth alone can provide the real cure. --- The first thing to do is to establish for ourselves the facts of the new situation without viewing them through the tears of grief or resentment. We must meditate upon it point by point, and we must not allow hypocrisy to invade our thoughts. We may know that we ought to face the new situation in a spirit of goodwill and love, but it is no good to pretend that

we are loving if we are not. --- If we proceed to think with honesty, our thoughts become creative and reveal those methods which we should adopt. ---

p. 382. -- "If people realized the harm they do themselves by allowing negative emotions to linger within them, there would be little evil in the world. Hatred, jealousy, envy, sorrow, greed, resentment do not exist in the region of spirit which is truth. ---

"Negative emotions destroy an amount of life energy of which the ordinary person has no conception. A few minutes lingering over negative emotions use up more energy than men require for a fully active life of twenty-four hours. --- Hatred, jealousy & grief muddle both our thought and feel-

383

ings. The more we allow them to rule us the more complicated life becomes, and in the end we are so tied up within that no escape seems possible. We feel worn out, irritable and deeply ashamed of ourselves. If on the other hand, our negative emotions are replaced by positive ones, if, for example, we meet the person responsible for our troubles lovingly and openly, we feel free and happier. Solutions will suddenly come as from nowhere, and where there was muddle there is now simplicity and light. The necessity for the elimination of negative emotions is an economic as well as a spiritual law.

"The most harmful of all such emotions is fear. Fear destroys both the vision of truth and the power of right

action. If humanity could overcome fear there would be hardly any unhappiness left in the world. Few sayings seem to me more helpful than that of an Eastern sage: 'It is better to be good than to fear evil'.

"Just as negative emotions stand in the way of wisdom and produce stupidity, so does love create wisdom. Of course it is difficult to change a feeling of dislike into one of love. The surest way to achieve this is either through deep thought, in the course of which we discover that our negative feeling was useless, or in fact only a phantom of our imagination, or through prayer, in which we include the person we believe we most dislike. At the end of an honest prayer of such a kind the

former uncomfortable feeling disappears and the difficulty, evoked by the person for whom we have prayed, becomes of less significance. Only daily thought & daily prayer of such a kind can produce a lasting transformation, for fundamental changes are not worked by sudden miracles but solely by constant daily readjustment. ---

p. 387. "Though I had always inspected that means can be gained only if we act not for the sake of means but for the sake of whatever we happen to be doing, I had never been able to give that truth in daily life. I often pretended to myself that I did certain things merely for their own sake, but deep down I knew only too well that I was constantly watching the chances of

success. The new inner 'illumination' enabled me at last not only to preach but to live the gospel of 'doing for doing's sake'. I made my decisions not with regard to their possible success but merely because contemplative thought had revealed them to me. And it became obvious to me that if I acted absolutely in such a way and without any regard for a possible success, then that success was sure to follow automatically.

p. 388 - - - - "I understood at last what it meant not to force events but to let them solve themselves. It was not evasiveness nor was it fatalism but merely trust in the inevitable victory of truth, and the power of God. It was the elimination of the egocentricity of the prime

method ever was the clumsiest method invented by the human brain.

371. --- "We must forget all about the possible means of failure of our action and try to rely on higher ~~[illegible]~~ ~~of fruit and method~~

"A life directed by our conscience with the help of discrimination can never degenerate into fanaticism. --- 'A man's heart', Jesus said in a book of Eastern wisdom, 'does not lie to him, - it is always the brain that lies. --- The commands of the heart can be followed only if they are supported by courage and faith."

371. "The failure created by the spiritual system is what we call destiny or fate. The more and the harder we try to make up and to run this fate, the

more the pattern of fate reveals itself. Accidents exist only for the blind. But the doctrine of fate must never degenerate into fatalism; for besides fate, or, as the East calls it, karma, there is also, not exactly free will, as we call it, but freedom of understanding.

"Let us for a moment consider the two directing powers called fate and free understanding. Fate is the power that carries us along through life and that we cannot escape; it embraces such different elements of our existence as the century in which we were born, our race and nationality, our intellectual and social class, our physical features, our good and bad qualities. We cannot escape fate, but we can work in conformity with it. That is where

freedom comes in. We are free to comprehend the facts given us by fate, and to discriminate according to our intelligence. Our comprehension and our discrimination shape our will. Both fate as it is given to us, and freedom of understanding as we use it, work together and can never be separated. They are like the horizontal and vertical lines of the steps in a staircase - the one cannot exist without the other.

"One of the first people to endeavor to perceive clearly the difference between free will and free understanding was Rudolf Steiner. Only a few people before his time discovered that it is not the will that is free but our power of understanding that sets our will in motion.

Summing up, we can say that fate and personal freedom act side by side, as the divine and the human powers within us. For it is wrong to assume that God's knowledge of our future necessarily determines it. Seeing something is not the same thing as coming to a decision about it."

392. -- "The more consciously we act in life the more clearly the pattern of life is revealed. The better we know what is right and wrong, the more guiltily does fate act." - - -

394. -- "How can anything be achieved in the world if the men who are supposed to direct it employ every method except the right one; if they organize politics, economics and the social life of countries before men attempting to organize themselves; -- if they interpret the visions of God to them, and

yet themselves have no faith in God or in any higher intelligence than their own?

"I have often heard people say: 'What is the good of my being decent if everyone round me cheats? If others consented to be decent, I too would behave decently.' For all it is worth, such a remark forms one of the most popular excuses for most misdeeds and follies. The answer to it is that we should not behave decently for ethical purposes or to convert others, but merely for our own sake. By living in accordance with the highest within ourselves we may deprive ourselves of the weapon of that astuteness that we ascribe our enemies of employing, but we submit ourselves to an intelligence that is more efficient than that of the element of our

enemies. Instead of trying to force wants that are beyond our powers we replace the brittle arms of our limited intellect by mightier weapons. ... We ought to act according to the noblest elements within us merely for the sake of solving our difficulties more efficiently. A life lived in that way is not a life of negative submission, of lazy tyrannny, or responsibility evaded. It is a life of much wider consciousness and of constant inner activity, in which spiritual merits plus physical activity have been replaced by constant awareness plus physical economy. –

Re Steiner's ideas on education:

p. 322. "Steiner begins his educational work

on the condition that at the ages of seven, fourteen and twenty-one fundamental changes take place in the human being. They are expressed by the calling of the second teeth, puberty and the attainment of full growth.

"Steiner established the theory of an inter-dependence of these turning points in the life of the child and its corresponding spiritual phases, and the growth and change in its physical organs. According to him, the whole life process in a child up to seven is occupied in building up the head and nerve centres; after the second teeth it is occupied more with the chest system, the breathing and the circulation of the blood, and from the age of fourteen upwards it develops the child's metabolism. According to Steiner, 'until the change of teeth the human

body has a task to perform upon itself which is essentially different from those set for other periods. ... What has been neglected before the month you can never be made good'. Out of such considerations come intuition for the teacher. 'In this period', Steiner says, 'moralizing and appeals are useless. ... whatever goes on in the surroundings of the child will be imitated. ... the child is first wholly sense organ. Sense perceptions are closely bound to the child's emotions and will. ... There is a unity of body, soul and spirit. This is why it is impossible for a child to keep still when it notices anything. Its function in all its faculties at every stimulation. The adult person transplants sense experiences first into

thought and transform them into knowledge; the child acts instantly'. For a child up to seven the example of the teacher is of paramount importance. ---

p. 324 "In Steiner's opinion, the child can be influenced from without only after the age of seven. It begins to dream vaguely and new life is a sequence of pictures. Therefore emphasis should be laid on the use of pictures, images, fairy tales. Imagination should be guided. 'A child until the change of teeth', Steiner said, 'expresses its real life most strongly through the movements of the limbs. Afterwards it lives more in the rhythm of its breathing and blood circulation. It instinctively responds to anything presented in rhyme, rhythm and measure. This is when special emphasis is laid on

anthropy.

"Music, painting, drawing, modelling, woodwork are applied in anthroposophical education always in accordance with the particular stage of spiritual and physical development. - - -

modern

p. 318. "~~Out of Steiner not important~~

"Man comprises for Steiner three different systems: a nervous system, which is the seat of consciousness and includes all nervous functions and all functions of sense; a metabolic system which includes main unconscious functions, such as digestion with its many processes resulting in the formation of blood; and a rhythmical system which functions between the two. The rhythmical system is centred in the heart and the blood,

and expresses itself in breathing and in the circulation of the blood. ... In Steiner's dynamics the nervous system is the basis of our thinking; the rhythmical of our feeling; and the metabolic of our will. The nervous system builds up our spiritual consciousness but destroys organic life. ... The metabolic system builds up our unconscious faculties and our formative powers. Thus a living organism is for Steiner a current in which a constant creation and constant destruction take place. These two forces produce a moving balance, and that balance is responsible for all the rhythm in life."

Re Krishnamurti - notes from K.

p. 342 "Call it truth or liberation or even God. It is all the same. Truth is for me the

release of the mind from all burdens of memory. --- Truth is awareness, constant awareness of life within and without you.

343. "What matters is that we should live completely at every moment of our lives. That is the only real liberation. Truth is nothing abstract, it is neither philosophy, occultism, or mysticism. It is everyday life, it is perceiving the meaning and wisdom of life around us. The only life worth dealing with is our present life and every one of its moments. But to understand it we must liberate our mind from all memories, and allow it to appreciate spontaneously the present moment. ---

344 "All that is real is the present,

whether we can look into the Common or across continents is meaningless from a spiritual point of view.

347. "Spiritual life, true life, must be always moving - flowing, alive.

p. 348. (Re meditation) It seems to me that deliberate concentration on one particular thought, shutting all others, must make an inner conflict. I consider it wise to meditate ~~on~~ on whatever happens to enter your mind; whether it ~~will~~ be about what you will do this afternoon or as to which suit you will put on. Such thoughts are as important - if attended to with your full awareness - to my philosophy. It is not the subject of your thought that matters so much as the quality of your thinking. Try to complete a thought instead of

banishing it, and your mind will become a wonderful creative instrument instead of being a battlefield of competing thoughts. Your meditation will then develop into a constant alertness of mind."

p. 365 "What are the main points of his (Krishnamurti's) message? Truth can only be the result of an immediate illumination, and this can be enjoyed by one who fully recognizes the manifoldness of life. We find truth through permanent inner awareness of our thoughts, feelings and actions. Only such an awareness can free us automatically from our shortcomings or can solve our problems without our clinging to forms for solution of them. Life becomes a reality through a loving self-identifica-

tion with every one of its moments, and not through our habitual and mechanical points."

p. 124. "'I maintain', Kindmannth said, that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. ... A belief is purely an individual matter, and you cannot and must not organize it."

On sense of touch in relation to sympathy see Nathaniel S. Shaler, "The Neighbor" p. 293 Houghton Mifflin Co. 1904
Cf also his "The Individual" ch VI
D Appleton & Co. 1900

"Daily musts".

Keep clean inside and out

Meditate or pray

Keep clothes & belongings neat & in order

Knit or spin or do some manual work

Fix eyesight.

Nietzsche says that Buddhism, by emphasizing that all evils come from ignorance, lays undue stress on ideation and not enough on action. He, being a Christian, prefers its emphasis on action

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Since in my new book I must deal with will, ~~I~~ I must deal with freedom of the will. Hence on Suria, Stoics on freedom of understanding, & the book on intelligence & will, on the book on

power of thought, a code of values (Psyche means).

If dialectical materialism is the true interpretation of history, if out of the conflict of each thesis and antithesis comes a synthesis, then by using N.V.R. in the conflict the the synthesis will be a far better affair than if violence is used.

My article on money ought to help win the middle classes to side of the workers and thus make the ~~just~~ change possible.

Think over Malinowski's idea that at an earlier stage of culture war was culturally valuable but that now it is not. Cf. that with Jawaharlal's position, as a corrective of it. What

has caused the change.'

—

There are spiritual values far more important than time or money. So that if anyone causes us losses of the other two, do not let that make us angry and thus cause us spiritual losses.

—

With Roger, fundamental training completed.

All farmers (because of city superiority) have an inferiority complex (loss of self-respect) and especially all Indian peasants because they are conquered and their ex. life has been shattered, &c. Therefore there is especial need for the self-respect which K (an economic creative activity) entails.

If K is used for training purposes,

(to initial self respect), it is needed for the continuing maintenance of the self-respect which facing industrialism and money have deprived us of. Therefore it should be a permanent thing, whether or not machine civilization goes on as is adopted in the East.

As long as we have bodies we must use them in patterns of action in order to control our wills and develop the right inner states (Swiss). Thus it is even through not of our choosing we may be made by marching, is like soldiers marching a great deal in order to get discipline and a sense of security and subordination, even though automobiles would take them around much faster and cheaper per mile etc.

If Jamesland can see the validity of K, he will come along with Bayn,

though he may want to resign it to socialism. But first get power in the masses. Then they can adopt whatever is consistent with non-violence.

Till Jawaharlal who Swaraj is.

Probably spinning and weaving, knitting and gardening by women (creative activity) was largely responsible (together with child bearing and rearing) for women being able to maintain their self-respect through age of subjection to men.

The necessity of cleanness and neatness in order to maintain self-respect is another reason for simplicity, - small quarters, few belongings; there only

so can one keep order; too much property makes order too difficult, and few servants could keep the property of an employer thoroughly clean and neat without steady supervision and mentors. Only rich people can afford good servants.

In so far as money has helped to create large cities and large industrial organizations, it has been the cause of great loss of self-respect by both farmers and city workers, - the majority of the population. Hence it is a disintegrating effect on civilization.

Sumner's book reaches the psychological conclusions which would naturally follow from G. Elliot Smith's researches into brain & nervous structure, as set forth in the Evolution of the Mind. Each supplements &

verifies the other, via entirely different approaches.

In revision of Ec of K use part chap + my notes in Twilight of Parenthood.

Yoga goes very strongly on the basis that God dwells within each person.

What if Communists + others use my pamphlet, O.K., for that will just bring justice all the quicker + perhaps convert some Communists to

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Referring to Notebook XXV. pp. 151, 170, 173, 174, 182, 185-6 in regard to the comparison between training of a soldier + of a n.v.a. the service of

his fellow man which the N.V.R. goes in for by way of action in his training, is only one of his "bullets" by which he alters his opponent's morale. The other "bullet" is his N.V. voluntary suffering. That is the ~~first sight~~ equivalent of the high explosive shell of the soldier. If we use my comparison of similarity between prolonged constructive action and brief voluntary suffering, these two kinds of persuaders are ~~of like~~ not wholly unlike. They ~~are~~ both prove unselfishness, belief in human unity, trustworthiness, sincerity, harmlessness, love.

Re Communism as a religion see "World Without Faith" by John Reeves, — Hamish Hamilton, London, 1935, also 'Bolshevism and Calvinism' by Edwin Muir in The European Quarterly of May 1935 Berdyaev, Christopher Dawson

John Bellers says that "Christianity was born in a slave society, flourished in a feudal one, and became unimportant when the bourgoisie took control." He is confusing the unity of the church.

He shows that if dialectical materialism is true then the classless society will not end forever as communists assert but will be preceded by an antithesis - a bourgeoisie system and like.

Bellers thinks Marx transformed his Jewish Messianic hope into the classless society. Apocalyptic.

Re Gita; from what Bapu says in opposite quotation ~~Arjuna~~ Krishna's advice to ~~Krishna~~ Arjuna was like Bapu's telling villagers who knew not ahimsa to fight, - better via violence than be cowards. Arjuna did not believe

From Harijan

GOD OF LOVE, NOT WAR.

(By M.K. Gandhi)

The Statesman of Delhi has devoted four articles to an unmeasured condemnation of the no-war movement led by Canon Sheppard and other earnest Christians in England. The paper has dragged into its support the authority of the Bhagwad Gita in these words:-

> "Indeed the true but difficult teaching of Christianity seems to be that Society must fight its enemies but love them. Such, too, - will Mr. Gandhi please note- is the clear teaching of the Bhagawad Gita, where Krishna tells Arjuna that victory also goes to him who fights with complete fearlessness and is utterly devoid of hatred. Indeed on the highest plane the argument between the conscientious objector and the knightly warrior is forever settled in the second book of that great classic. We have little space to quote and the whole poem deserves to be read not once but many times."

The writer of the articles perhaps does not know that the terrorist has also used in his defence the very verses quoted by him. But the fact is that a dispassionate reading of the Bhagawad Gita has revealed to me ~~and~~ a meaning wholly contrary to the one given to it by the Statesman writer. He has forgotten that Arjun was no conscientious objector in the sense the Western war resisters are. Arjun believed in war. He had fought the Kaurav hosts before many times. But he was unnerved when the two armies were drawn up in battle array and when he suddenly realised that he had to fight his nearest kinsmen and revered teachers. It was not love of man or the hatred of war that had actuated the questioner. Krishna could give no other answer than he did. The immortal author of the Mahabharata of which the Gita is one-no doubt the brightest-of the many gems contained in that literary mine, has shown to the world the futility of war by giving the victors an empty glory, leaving but seven victors alive out of millions said to have been engaged in the fight in which unnameable atrocities were used on either side. But the Mahabharata has a better message even than the demonstration of war as a delusion and a folly. It is the spiritual history of man considered as an immortal being and has used with a magnifying lens a historical episode considered in his times, of moment for the tiny world round him, but in terms of present day values, of no significance. In those days the globe had not shrunk to a pin head as it has today on which the slightest movement on one spot affects the whole. The Mahabharat depicts for all time the eternal struggle that goes on daily between the forces of good and evil in the human breast and in which though good is ever victorious evil does put up a brave show and baffles even the keenest conscience. It shows also the only way to right action.

But whatever the true message of the Bhagavad Gita may be, what matters to the leaders of the peace movement is not what the Gita says but what the Bible which is their spiritual dictionary, says and then too not what meaning the Church authorities give to it, but what meaning a prayerful reading of it yields to the reader. What matters most of all is objectors' knowledge of the implications of the law of love or ahimsa, inadequately rendered in English as non-violence. The articles of the Statesman are perhaps a fair challenge to the objectors. I am sorry I do not know enough of the movement to give a definite opinion. My opinion need have no weight whatsoever with the objectors. But it has, in asmuch as I know intimately some of

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them who even correspond with me. And now they have gone a step further in that they have adopted almost as their text book Mr. Richard Gregg's book called The Power of Non-violence which is claimed by its authord to be a Western interpretation of what non-violence as I interpret it stands for. It may not therefore be presumptuous on my part, if I set down without argument the implications and conditions of success of non-violence. Here they are:

(1) Non-violence is the law of the human race and is infinitely greater than and superior to brute force.

(2) In the last resort it does not avail to those who do not possess a living faith in the God of Love.

(3) Non-violence affords the fullest protection to one's self-respect and sense of honour but not always to possession of land or moveable property though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Non-violence in the very nature of things is of no assistance in the defence of ill gotten gains and immoral acts.

(4) Individuals or nations who would practice non-violence must be prepared to sacrifice (nations to the last man) their all except honour. It is therefore inconsistent with the possession of other peoples' countries i.e.modern imperialism which is frankly based on force for its defence.

(5) Non-violence is a power which can be wielded equally by all—children, youngmen and women or grown up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as the law of life it must pervade the whole being and not be applied to isolated acts.

(6) It is a profound error to suppose that whilst the law is good enough for individuals it is not for masses of mankind.

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in <u>ahimsa</u>; he was a soldier by profession. Krishna explained ahimsa gently to him, but in effect said that unless he resigned his caste he should fight.

Then as long as there is fear and anger there must be fighting. - but not necessarily war, nor not necessarily militia, and police too can be really nv.

See A. K. Coomaraswamy - "The Indian Craftsman" - Probsthain, London.

Making the world over requires making ourselves over at the same time.

In reading for and collecting from daily life incidents of the use of R.V.R., most of the people who have seen them are not aware of their significance or of the reason why they come out as they do. Such answers usually ascribe the result to sheer luck or to some-body's stupidity, or to chance

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Malinowski said that when man brought back, slowly and painfully acquisition, then was had cultural and political value. He implied that that was no longer true.
Part of England from World War + Japan

a) Study more carefully. See all Monthly for Dec 1936 for Kaldenbach's article in full.

K. gives unity to N.V.Rs like uniforms for soldiers, like Black Shirts to fascists, etc.

Money pamphlet will help such person understanding it to win & to give positive battle.

Drilling does not deprive the dance of initiative and spontaneity as military drill does to soldier. ∴ It is superior especially for N.V.R.

A Training Programme for Pacifists

Group Discipline Training for Pacifists

It may be that to state, as I stated in my training pamphlet, the direct connection between K and Satyagraha gives opponents a chance to say that pacifists are using good works to this dirty ends of subverting the government; a sort of prostitution.

I wonder how far my book will go in England, because its real practice requires the Br. to give up their Empire. If the book sells widely and ~~they think~~ the opponents compel them to think the problem through, it will at least compel those Br. to face the alternative fairly clearly. Then if they cannot choose N.V., they will be aware of

their selfishness and moral weakness,
this will rob them of self-respect
& thus helps spoil their moral and
and the Empire. Which do the Br
care most for, self respect or
worldly power (Empire).

Dr. Jung Goddich said "I am lived
by the It"

"Dream seems to be a veil of illusion
thrown by the unconscious over the
consciousness of the sufferer to make him
oblivious of his own hypocrisies."

Most psycho-analysts assume the
home but fail to put anything positive
in place of the cast out devils, why
& other items. G. Goodchild's
The Unknown Self, Exploring the Unconscious
C.W. Daniel Co. London 1933.
of also "Life's Unknown Ruler" by N. M. Taylor = Daniel

Excellent discussions of liberty, equality, fraternity & democracy in "What Does America Mean" by Alex. Meiklejohn. W W Norton 1936.

Oct 18, 1936. The recent action of Belgium in returning to neutrality is reported in the N.Y. Times today as being caused partly by her realization of defenselessness against air attacks. It is a partial admission of the validity of the N.Y.C. position. In 1914 Germany's violation of Belgian neutrality won great sympathy for Belgium not only among the Allies but all over the world. That moral backing hung on Germany's neck all through the 4 years of the war. See also how the moral position of Ethiopia has

hampered Italy. Yet both Belgium & Ethiopia fought back. Yet the unfairness of those attacks against those weak little countries was a great asset to them. How very much stronger would have been the world reaction if those little countries had also been totally unarmed and practicing N.V.R.

Middlejohn thinks that a part of the education of every American should be the reading of Bible, Shakespeare, about Darwin & Galileo, study of Plato, Augustine, Marx, Henry Adams & Emily Dickinson, "Music, drama and the other arts, at their highest level should be made matters of common delight" ... "The sharing of the most significant human experiences

must bring us all together into spiritual unity." ... For men who are forever asking, 'What shall I be and do?' Socrates summed up his wisdom in the phrase, 'Be intelligent; act rationally'. And Jesus, likewise pondering on human action, said to his fellows, 'Be kind'. And in terms of sheer domination over the mind of the Western World no other pair of intellectual achievements can equal these two. ... Out of them came the two great practical tests which we apply to any proposal of action, any social institution, any individual attitude. First we demand, with Socrates, 'Is it intelligent or is it stupid?' Second we ask with Jesus, 'Does it spring from hate and indifference, or does it

come from love?' "

In new book insert a paragraph explaining the need for cleanness & order as preventive of malignant violence against rats, mice, & vermin. Also maybe re carrying out the n.v. principle into agriculture by use of protective companion plants.

Also a paragraph on great need for cultivating self esteem because it has been so oppressed among industrial workers & farmers and hence one of their great weaknesses in their struggle on ruling class. Can't have measure of action without self-reliance, nor self-reliance without self-esteem

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In the book on "the Psychology of Intelligence and Will" by H. J. Watt - Kegan Paul &

Harcourt, 1930, the author considers initiation as the unique element of will. But he forgets that much of the difficulty is not in starting to do something new, but in keeping it up. So part of the big problem of the will is that of how to make it endure. That is where Swift comes in, I think. also Lindworsky's value systems. p. 156

Re N.V.R. The mere fact that an occupation or activity is dangerous to life or limb is not enough to deter people from it. E.g. flying, skiing, football, tumbling in motor cars, working in factories, mills, mines, etc. working in mines, etc. To many people risk is positively an attraction. But in those cases the occupation is either not frowned upon by society. In the case of

nothing, almost everybody does it, and the possession one of a motor car gives one prestige. Flying is a mode of promoting. Working in risky places is a mode of earning a living. Hence the importance of developing group unity among pacifists.

So the man rich to life & limb involved in N.V.R. is not the deterrent. It is more apt to be the threat of loss of social status, the unpopularity, the bad pressure against it, or threat of loss of it.

Flying, motoring, working in factories or mines, skiing, - none of these involve threat of loss of property or of social position. N.V.R. does. This brings out the need for uniting among the N.V.R.s a wholly new set of values re social position and re property and money.

money

Oct 1936.

The founding of the International and U.S. F.O.R. outlines seem to me to be full of confusion, disarmament sentimentalistic groping, & weakness. They don't know what to do & are filled with the threat of danger.

~~Force~~ Violence in defense is used often because we have not enough cohesion, discipline, & understanding of how to refuse peacefully and how to create the broader conditions which we desire. Violence is an attempted short cut to something which cannot be had that way. There is no short cut to justice.

In new book answer Capt BH Liddell Hart's doubt as expressed in his letter. See my answer to it. Also

consider a answer the ~~doubts~~ points of Henry Wickham Steed in his "Vital Press" (Constable 1936) ~~His~~ The pages of his book which contain significant passages are:- 64, 67, 68, 70, 71, 72 (bearing on my money theory), 77, 78, 83, 112, 315, 316, 317, 318, 320, 322, 323, 324, 326.

His last chap on The ~~Duty~~ adventure of Press's mystique.

Will the decline in populations of western countries now taking place & going to be rapid soon tend towards more war or less? Probably less since it will greatly weaken capitalism & industry. no. with modern guns.

In the reading list on tolerance include A.D. Lindsay on Democracy and A. Meiklejohn on "What Does America Mean?"

(over)

also Philip Bolsover's book on relation between ~~Church~~ Individual & State (with ref. to Indians), also L.T. Hobhouse's 'Metaphysical Theory of the State':

Ideas suggested by Stead's 'Vital Peace' p. 19. If the urge to conquer space + time + ephemeral Nature is so strong as to make men willing to take all sorts of risks (motor car accidents, A.R. accidents, all preventable by ordinary means) that is a very good reason why the V.R. discipline should tie as closely connected with bodily action + the senses + emotions as possible. So as to be self-validating, perceptible by senses, encouraging even the dull man to go on with it.

Send copy of my P/NV to William Steed, A A Milne, Mohammed Iqbal, Shaukat Ali,

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Apropos of Canon Raven's observation in war that the most sensitive, most intelligent men, ~~accused~~ had the finest skull shock cases & were most heroic, this proves Swift's idea & also proves that war is not what makes nations' heroic strong ~~it~~ – the higher organisation of mental & feeling

---

Steed asks whether those who demand disarmament would be responsible for acting on their convictions if put in power. No they would not unless they adopt the philosophical implications of NVR and also have a practical mode of training men & women for it, Now my training pamphlet

plus the work + emphasis chapters will do it. But the problems of reintegration + change of role would not under the application of these new principles.

Small scale organization fits with Jesus' emphasis on + interest in individual persons.

Another reason against religious basis for PPE is that you can quote scripture texts either for or against war.

Important pages in Sleds "Vital Peace" - # 12, 13-14, 17, 27, 28, 29, 30, 33, 35, 36, 48, 49; 64, 67, 68, 70, 71 72, 77, 78, 83, 312 315, 316, 317, 319, 320, 322, 323, 324, 326, 350, 351, 355, 356; 249, 251, 254, 261, 262. 275

L77-8,

Order The Dragon's Teeth by J F C Fuller.
Dogs of War - Yeats-Brown.
War, Its Cause & Cure - Canon W L Grane.

Studying p. 72-73 "The true case for war is the determination of individuals and communities to hold onto what they have, and to defend it at all costs against others who would like to wrest it from them. They may make this determination by lofty precepts and sentiments, some of which will look plausible or even convincing. But as long as they are resolved to keep their belongings in their own control, either as a means of livelihood, or as a condition indis-

possible to their type of civilization, or as the instrumental for the pursuit of a more or less Messianic mission to raise other peoples to a presumably nobler kind of civilization, or to bend them to the service of a higher Idea, the case for war as an ultima ratio of person, peoples and states will not and cannot be gainsaid."

p. 244. Discussing the pro-war philosophy of Hitler & Mussolini he says, "Despite its superficial resemblance to Darwinian theory, I believe, with Sarah Parker, that this philosophy is scientifically unsound because it is initiated by a self-contradictory premise - that violent intolerance can be a step toward the reign of law and

freedom of the mind".

pp 47-48, telling how a German writer has stated that because of the terrific results of modern war the next war must be made ~~brief~~ completely overwhelming & sudden in the 1st attack, so as to make it brief & thus avoid the ~~bad results of pr~~ destruction of all civilization. "This German writer had enough intellectual virtue to think out the problem of modern war in the moral vacuum that is proper for such science, and to state his conclusion lucidly. It be said that efficient ruthlessness is no pledge of success since it would rouse the conscience of the civilized world against it - as happened when the Germans invaded neutral Belgium in 1914 -

But an initial "success" would be followed by subsequent failure, since the time required would exceed the enemy's capacity to resist.

the answer is that time is needed effectively to express moral indignation, and that the aim of war-making strategy will be precisely to leave no time for such expression. One the German writers' premiss — that international war is worth pursuing — is accepted, his reasoning seems to me unanswerable. Those who reject his premiss, as I do, find themselves face to face with the real question which opponents of war have to answer. It is this: How can they, as individuals and as nations, help to increase the fear and the evils of future wars so to remove the existing idea of war as an instrument of national policy from the minds of all men, the criminal or the moral?

[ ] disagree. [The thing to do is to another effective means of defense.]
create, an ideal stronger than the
fear, [a practical means of implementing that ideal. How to develop force as an effective political power.]

On pp 262-263 Steed argues that public opinion no longer functions in Germany, Italy, & Spain as Simon's idea of it does. But Belgium has gone back to neutrality evidently judging that public opinion will work enough in the B & F & neutral countries to give her better protection than would a military alliance & full military force.

The self-validating and sensory element in NVR which I mentioned re justification for classroom order in my

All subjective ego that forms cannot permanently be split basis of a modern state.

letter to G.H. applies also as a good reason for spinning & weaving.

Since spinning & knitting also create self-respect the great loss of self-respect among industrial workers and farmers are strong reasons for the knitting and spinning.

Send copies of my 5th. ed. to Delius, H. Wickham Steed?! A.A. Milne,

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Books to get – Das Gupta – Philosophy of Yoga; Yoga as Philosophy & Religion
A. Mackenzie – What Atmosa means;
A. Ryder – Panchatantra; " Yoga for the West " Felix Guyot – Daniel McKay Co,
S. Wade Eq. Phillips; " Right of Way Thinking "
a m. Evans – Sotheby Sons. Shepard Co. Boston; A.K. Coomaraswamy Buddhist Iconography; Cf Andrews " India & Britain " Student Christian Movement, London.

Read: ~~Read~~

Re symbolism - Damon on Blake (?)
Dewey on How We think

re imagination - Bowra - Road to Xanadu
Mr. McMillan education thro' imagery
Powell - the Poetic Mind
Plots + Personalities by Sloman + Downey

→ Personality + Will by Francis Aveling Macmillan & Co.
London - 1931 xmas

For further training in W.V.R. for individuals, practice posture exercises always at up. cf Note Book XXI p. 56 and long quotes from J.S. Lee's "Rest working".

As structure is the result of function (activity) so maybe end comes out of means.

From Cowling: Personality of Will p. 240. "Nothing is willed unless it is foreseen. We can only will when we ideally anticipate the consequences of our willing. We must know what we will ----

242 ---. "From this angle we should look upon the intimate principle which constitutes a person as a self conscious will provided with an intelligence to be used as an instrument for securing its ideally conceived ends by the choice

Another quote from Ewing = Note Book XXI p. 76-77.

of appropriate means; or, better, the intrinsic principle of personality is simply intelligent will". — He distinguishes between willing (choice + attention) and desiring (desire, emotion). [But is that a valid distinction?] He says there are subconscious willings as well as conscious ones.

I insert in the new book the a discussion of the relation between religion + W.V.R. of my pamphlet for Dick Shepard. The loss of religious faith in the past is the chief reason for such a discussion. The failure of the churches to be + do is one reason for that loss of faith. If life has not become so deep + meaningful + if a new religion comes + epitomizes it again, then the aspects which are now put in secular perspective, even + other terms would all once again be seen in their whole (gestalt, spiritual, loving) aspect.

One reason why there should be no attempt to coerce conscientious objectors into the army is that if that were done they will have little self-respect left, because of the inner conflict & sense of inconsistency & ~~fata~~ compromise. ∴ They will have no basis for enduring morale. ∴ They will be poor soldiers and easily subject to shell shock & ∴ an expense, not an asset to the nation.

Ask Anna Tilson re Charlotte Wilmore of Ohio State, a collection of ~~instances~~ [illegible] Also look up Swing & Swing, Peaslee re Ohio.

Re structure and function quote (from) "The Natural History of Mind" by A. D. Ritchie; Longmans Green

also re memory and

1950.

p. 62. --- "In the following account the ordinary common-sense distinction of structure and function will be used. The distinction rests upon abstraction but it is convenient for exposition. The notion of structure arises by considering the organism at an instant, abstracted from time. The abstraction is valuable because within the history of the organism there are relatively stable events which do not change much and these are called structure. In contrast there are unstable events and these are function. In the end the distinction is quantitative and rests upon the time scale one is using. What remains stable throughout an hour may not remain stable for ten years." --- p. 183 --- "Structure

has been conceived in terms of the classical physics; that is to say it is the spatial arrangement of indifferent and inert bits of matter. Function has been conceived as simply movement superimposed upon a pre-existing arrangement. ----

"However let us for a moment try to get behind the familiar abstractions of structure and function, which is at bottom merely a question of what changes slower or faster and try to get beyond the classical concepts of matter."

If in peace time I, a civilian, do something which kills someone though I am not thinking of what its effect would be, I am not considered morally guilty of murder, though I am judged

guilty of manslaughter if I knew it might kill someone. So with the soldier, perhaps. He does not think of his deeds as murder, two from the other side they look like murder. That - the effect of propaganda & conventional thinking about war

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Stimuli to various sentiments. (see also notes in Pol of N.V. & in my folder on same)

Self regard: - cleanness & order, making & understanding of our principles & aims & methods, creative manual work, love of truth, faith in God & in immanence of the spirit. meditation, prayer. Historical sense of the part played by the movement, reading. Group singing. Folk dancing. good health

Courage: understanding of our principles & methods & purposes, faith in eternity & immanence and omnipresence of the spirit, faith in God, prayer, meditation, strong sense of unity with fellow N.V.s, group singing, group dancing, love of truth, reading or hearing stories of past deeds of courage & tests of N.V.s, feeling of action, good health, study of history of the movement.

Patience: strong sense of the power of spirit, of truth, sense of unity, understanding of growth processes & stimuli process, understanding of common values, of psychology, faith in God, prayer, meditation, quest for personality & stress, belief in seeds of good in each person. Emphasis. Ecology, understanding of continuity & of rhythm of the universe, of time.

Endurance: Faith in the spirit, in God, in potentiality for good in each person, health, see on Patience, love of truth, good health. Study of history of the movement.

Order: Orderliness of personal belonging, folk dancing, group singing, understanding of biological purpose of order, love of truth, of accuracy. Ecology, study of my home.

Sense of unity with one's group: Group singing, folk dancing, group meditation, manual work together on one of the same root (e.g. K) sitting together, walking together, forms of prayer, order in my work. Historical sense of the movement. Ecology, sense of mutual aid. real health (lack of illness)

Sense of truth: Study of science, reading lives of great lovers of truth, practice in search of same.

Tolerance:- Read books on liberty & on totalitarian democracy, belief in immanence of the spirit & in potentiality for good in every person. Knowing history of democracy & of freedom & thought. Reading & balance of views and ideologies in society, equality, fraternity, Study of anthropology (& patterns of culture).

Respect for personality:- Belief in [illegible] fundamental worth & capacity for good in each person, & understanding of modes of growth & ways, belief in immanence of the spirit, belief in democracy, reading H.T. - other obj. explains group singing.

Good will, love, interest + affection toward all people: sense of human unity, reading by copy, lives of great explorers, Psychology (& personality), reading N.T., Bible, Dickens, other great novels, titles books listed in footnotes of N.T. understanding its meaning (C & W) following, group singing

Humility: understanding its meaning, service of people.

Faith - steady conviction for good in all people: Books by great writers, inventors, doctors, psychiatrists, stories of great conversions + successes from unhopeful beginnings. Actual service for the people, understanding of process of illness + cure of mental patients.

Development of common values & their appreciation, understanding & desirability: -

Reading of set books on all aspects of U.N.A. & unions, including strong criticism re, discussion, mediation both group & individual. all the other modes of training.

Send one of my pamphlets to Burnett Brown, Ruskin College, Oxford. Also to H.J.L. I.L.P. man who wrote re Hungarian U.N.A.

Willard Huntington Wright - "The Creative Will", "What Nietzsche Taught"

Although belief implies understanding and readiness to act, there is also a moral element present, a conviction that it conforms with a moral standard, and hence a desire element (2). Sometimes people act against their beliefs, - out of habit, desire to conform, cynicism, fear, or what not.

To tell whether a not an act or a process is significant, alter the time scale and the space scale and make suitable comparisons with other acts, comparable in such time scale, thus getting the effect of the change.

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use my training pamphlet among share croppers, C.F.S.C. groups, F.O.R., Episcopalian young people groups, negroes,

Bonnells crowd, Gen's young methodists, settlement homes.

Send copies of my pamphlet (H.S. ed) to Henry Sage, Esq, Rufus Jones, D. Stone, Clarence Pickett, Paul Hill, John Burton, Young J., Dana Ritchie, Luther Prof at Harvard, A.T.&S.C. rep, Owen Gen, St. Clare Drake, Steiner, Mr T.J. Bonnell, Frank Fraser, Miss (Wellesley prof), all the Collier Smith 1st service camp around P.H. Rev. Trinity Church, Cantab and Watertown, students, also to people who have invited me to speak, - Providence, Ohio colleges, Mennonites, Roger Baldwin, Reinhold Niebuhr, N. Norman Thomas, young Socialists of Phila, Negro Conf in Boston, Gen C.E. conf. at

Columbus, Ohio. memorial library at C.S.,

One might be afraid that once a good plan of discipline gets going it will be adopted by each "ism" & the result will be no solution but merely struggle on a still more intense plane. But I think the ideology of war has lost most of its charm, either moral or aesthetic, and as soon as it gets faced by a really strong counter discipline, it will crumble rapidly. After all, the young people respond to idealism, & the finer idealism will win, once its discipline becomes good. Maybe Socialists & communists will take it up. Very good. In the struggle of for truth, the truth will finally win.

The fact that we usually dream about people rather than things or events indicates that the subconscious thinks in personal, story terms. This is probably one reason why stories are so effective a way of presenting truth.

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many

It was reported that in a questionnaire all the married people over 30(?) reacted in same conservative fashion as the aged groups to social problems. This may be said to be the effect of responsibility on people ideals & thinking & areas of possible action. But also it may be the result of money on them, or the result of money-conditioned responsibility

Quotations from A.D. Ritchie - "Natural History of Thought" - (Ritchie is Wilkins Chair of Logic and Philosophy in the Victoria University of Manchester)

p. 252. "Mind as cognitive appears to be one and indivisible, and the function of cognition is to make and preserve that contact with the external world which preserves its unity. Mind as conative is based on a plurality which needs integrating or harmonizing. From this arises the tendency to see mental conflict as a conflict between intelligence, reason or thought (supposed to be purely cognitive) on the one hand, and emotion, passion or instinct (supposed to be purely conative) on the other. Actually every complete mental process has both aspects. The correct method of stating the opposition is not between thought

and emotion but between integration at a higher level and at a lower level, or between genuine or sham integration, or in the worst case, frank disintegration. When we say in condemnation of a man's acts that they are due to

p 253 emotion and not reason, what we ought to say is that they are due to low grade reasoning & violent emotion, in a case where high grade reasoning and moderate emotion was called for to deal adequately with the situation." --

255 -- "the very word 'motive' is only a metaphor at the level of crude impulse as it implies a developed cognitive process and a foreseen or imagined end. The function of thought is above all this process of extending the environment beyond the immediate; it is

the capacity to look forwards and backwards which has traditionally been held to distinguish man from the animals. This implies two things, a temporary detachment from immediate reality to get a fuller grasp of reality later and a medium for the thought process to work in." ....

~~p. 257.~~

246. "Fear is essentially the product of a dangerous situation we cannot immediately cope with. Inability to cope with it may be physical or intellectual; we may be too weak or too ignorant. The pedestrian crossing the road in the face of traffic will tend to be afraid if he cannot move fast enough or does not know which way to move. If he is both swift

and cunning he will not be afraid, in fact he will enjoy his performance and feel contempt for the traffic. There is a possible complication, he may be able to skip out of the way and know how he ought to do it but be too proud to hurry. In that case he will almost certainly feel fear whatever his overt acts may be (assuming he remains alive). In other words, some alien motive and its accompanying emotions may enter in to prevent straightforward response to the situation.

"In any situation likely to produce fear the possible actions will be either some form of advance toward the dangerous object or retreat from it, leaving out for the present the abili-

nature of doing nothing. [of exhibit 'freezing' in fear]. --- In spite of all complications, fear is essentially that which urges us to retreat. ----

274. "Just as the emotion of fear urges us to retreat, there should be a directly opposed emotion urging us to advance. This may be anger in some cases but not necessarily so. The mountaineer who tackles a dangerous climb is not angry with the mountain or with anything else. Aristotle remarked that in his day there was no name for the emotion opposed to fear and curiously enough the word seems to be lacking still." [In my P. of A.V. I suggest love as the opposite, but that is applicable chiefly to persons. The mountaineer illustration reinforces J.

'mountain' dominant is a pitiful quote

Heard's phrase "interest-affection". [This brings out the fact that there is an intellectual element as well as an emotional one in the opposite to fear, and also in fear itself, if it is a true opposite. The N.V.R. ought to capitalize this. By analyzing fear more carefully, the N.V.R. can build up stronger discipline to combat it. Work out the intellectual element with which to counter fear of loss of property and loss of position. My pamphlets on simplicity and on money ought to help here. Enlarge them by an analysis of property in general, for this same purpose. R.B.J.] "It is notorious that the most effective way to abolish fear is actually to go forward to meet the danger whatever it is. Once fear has set in, to go back even for the kind of

reasons, is to give the emotion its opportunity. Merely acting as though we were under the influence of an emotion is capable of producing the emotion. ---. Emotion implies conflict, hesitation, or some lack of adjustment or foresight. [Doing as to pleasurable emotions resp.] It is never far away because there is always a host of impulses ready, as it were, to leap out the moment they are unleashed. If situations are so simple and so definitely grasped that there is no kind of doubt or hesitation as to what to do and a single appropriate impulse runs clear and unimpeded to its conclusion. But if such situations occur I think it will be admitted that they

will not involve any emotion." [Anger. e.g. fear.] E

243. "Except for the negative emotion of fear (and of disgust, if it is an emotion) which may be aroused by any sort of object or by none, the objects of emotions are persons rather than things. [Anger. e.g. getting drunk. Delight in a beautiful spectacle before a sublime landscape.] If they are things they are personified things or are connected with persons. In fact this is the primary distinction between persons & things that we approach persons emotionally and things unemotionally [? e.g. looking at a locomotive]. E can only be aroused by a situation apprehended as dangerous or by what is unfamiliar and unknown. therefore not properly cognized at all. It is the fact that is most

~~cognized at all. It is the last that is~~
~~not~~ tempting, for obvious reasons.
[Dewey, I.J., a tornado or earthquake or
big conflagration we will cognized but get
no ~~study~~ not tempting.] Apart from
fear, things are cognized as useful,
harmful or indifferent, pleasant or
unpleasant, and so on. Behaviour
(?) toward them is uncomplicated, unrestrained, and cognition very often
reasonably adequate. Cognition of
persons is always incomplete, often
quite inadequate, and behaviour
towards them complex, the result of
mixed impulses."

p. 253. "Intelligence is often pictured as
something which looks on helplessly
while instincts and appetites move to
action a mind which has to be content to

— 'rationalize' or invent excuses for what it has done. This picture describes something that often happens but which is pathological however often it happens. An unresolved conflict between incompatible impulses results in a sham unification, which is always a lie, however much it deceives the 'rationalizer' himself. — —

"In the properly integrated mind (which is probably rare) the various appetites, instincts and what not, come in and go out as they are needed to keep up the unified play of thought and action we call the person. They are like actors who wait their cues and know their parts, and play the parts assigned to them. — — —

2.58. "So far intelligent behaviour has been

considered as behaviour in accordance with a foreseen end, that can on that account be described in rational terms. ---- Reason in this sense is like a chart, a necessary aid to navigation and not a talisman to prevent the ocean from displeasure. All that is meant is that intelligent or rational behaviour is purposive in the narrow sense of being known to be adapted to a known purpose, and not at the instinctive level merely happening to be well adapted to what may be supposed to be an end blindly pursued.

"This clearly does not take matters far enough. The hierarchy of human ~~values~~ functions does not stop at this level, the level of the Ego in Freud's scheme, or the Spiritual Element

in Plato's, because purposes are still many and different. It is not enough to have a purpose. It may be clearly conceived, persistently pursued and brought to a successful end, but it may be condemned as trivial, destructive of more important purposes or positively bad. That is why Plato introduces nous as a third factor and that is also why Aristotle was in two minds about the status of nous. For nous is not intelligence or reason in the usual present-day sense, that I have been using. It is rather, in Kantian terms, the principle capable of conceiving the Moral Law and acting in accordance with it — and often making a back of the business, if Freud is to be believed

the conception of νους is ethical as concerned with Good and Evil, Right and Wrong, and is not merely teleological.

"At this point there may be an irreconcilable dualism in Plato thought. Perhaps no approach on naturalistic lines can ever grasp the complete nature of mind, and νους must be discussed in quite other terms. If I were writing a treatise on Ethics I should have to face this question. As I have said before, I can put it aside at present, and merely repeat also that I have not said there is a dualism but only that there may be. ---

p. 253. "Intelligence has been defined as the capacity to react appropriately to

the environment, but when that has been said it is necessary to explain what is the environment. If we hear a drowning man cry for help, and we respond by pulling our fingers in our ears and turning our backs on him, that is an appropriate response to the environment in the sense that it effectively disposes of unpleasant sensations. But it only deals with the immediate environment of the moment and not with the remote environment, which includes the approval and disapproval of our fellows, as we shall discover to our cost when questions are asked at the inquest. We still have to decide how remotely to draw the boundaries of the

environment. The behaviour of Socrates was not entirely appropriate to his contemporary Athenian environment, yet he would have claimed that it was for him the only really appropriate behaviour. Any one of the early Christian martyrs would have put the matter quite simply — behaviour that is appropriate to the Kingdom of God is often not appropriate to the Roman Empire. It is interesting to see that this immanent, and on the whole excellent, Behavioural definition of intelligence leads at once into the sphere of Ethics and Religion, to the great scandal of all good Behaviourists."

[Eternity is part of the environment, the major part, two thirds.

In considering what is environment we must enlarge the time scale, the space scale, the number of people, the factors of truth & principles are not always considered. Okay [ ]

(Re Symbols)

p. 257. (Re doing authentical runs in your head)

-- "But I refuse to believe he does it without symbols of some sort and must conclude that the symbols he uses, whatever their nature, are not present to him as objects of consciousness and yet can be manipulated according to rules.

"Another thing I refuse to believe is that there is any fundamental difference in the thought process whether the symbols are physical objects like written signs and spoken words or are mental images, or neither of these. The

essential point about thinking is not that it happens inside your head instead of outside, but that it consists in formulating and manipulating symbols. It may be handier to have the symbols inside your head or it may not, it depends entirely on circumstances.

"It might be argued that an external symbol must always be preceded by an internal symbol; that is to say I cannot write the digits 19 until I have had a corresponding mental image. It seems impossible to believe this, unless the existence of unconscious images is assumed. Further if it were true, then those mental images which are followed by corresponding actions or

c5'8 objects would be functionless as symbols but would be final causes. Those that are not followed by ejaculatory symbols would function as symbols but not be causes. There would be a very simple distinction between two types of magic. I think the argument can be set aside as being very implausible.

"There are certain important features of arithmetical symbolism to be noticed.

(1) The individual symbols are entirely arbitrary, except perhaps for those for zero and unity which do to some extent symbolize by similarity. The advantages gained by arbitrary symbolism are easily seen by comparing the Arabic notation with the Roman. The clumsiness of this latter is the result of trying to use symbolism by similarity.

(2) Once the meaning of each arbitrary symbol has been assigned, its meaning remains unambiguous in all possible combinations. (3) There is a limited, in fact quite small, number of symbols by combining which according to rule any number whatsoever can be symbolized.

(4) There are definite rules for the manipulation of the symbols such that any calculation however long and complicated that is done in accordance with them will give at the end the correct answer. These rules do not depend upon the particular arbitrary sign selected but are rules for handling any sign of a certain type selected for certain types of significate.

) the rules have been learnt, the manipulation of the signs may not strictly speaking need thought. The signs are then what Stout has called 'substitute signs' and are essentially a labour saving device, or rather a thought-saving device.

"This is satisfactory enough for mathematics; when we turn to other (239) forms of symbolism things are not so simple, in fact characters (2) (3) and (4) are entirely lacking. Mental images, other than verbal, symbolize by similarity. Visual images operating in this way are very useful for filling in gaps in the perception of objects, as has been mentioned previously, but otherwise are extremely defective

If I call up a visual image of a dog it has to be a dog of some special size, shape, colour and hairiness. It is probably simply a mixture of several particular dogs. The image has not got the complete generality and abstractness of an arbitrary symbol ~~like~~ like the word 'dog'. At the same time it lacks the concreteness and unpleasantable detail of reality. It makes the worst of both worlds, too concrete for manipulation in thought, too vague for reality. That is where the arbitrary and general signs of language come in. With language thought becomes general and therefore free and with unlimited possibilities.

p. 235. "Thinking is a substitute for action and therefore it may be unaccompanied by any outward action. Thinking is also interruption of routines, of stable connections of stimulus and response, and it can be seen expressed in certain special forms of action."

pp 194 + 195. "An object may appear in two ways: it may appear at a distance or in contact with the body. Usually it is only what touches us or is manipulated by us that learns a benefit. Hence the child's preference for a penny in his hand as compared with a penny at a distance, that is, out of contact. — Appearance in contact with the body, mainly tactual and motor but also visual, constitutes a symbol of the first order. That is to say it directly sym-

bolizes a thing which is causally
efficacious, and defines the mechan-
ical properties of the thing. Appear-
ance at a distance, mainly visual, is
normally a symbol of the second
order, it symbolizes a first order
symbol. ~~Visual~~ Visual appearances at a
~~175~~ 175 distance is normal and a second
order symbol when it is veridical
and not illusory, or, as I should
prefer to say, simple. What are
called illusory appearances or, better,
complex appearances are symbols of
the third or higher orders, according
to the degree of complexity.
---- Simple or veridical appearances
are such as symbolize an object
correctly by reference to the object
and the percipient simply without

upon the intervening medium —
any other third factor. Complex or
illusory appearance can be interpreted
correctly to symbolize a second or final
order symbol only if another factor
or other factors are considered. When I
look at a penny under normal con-
ditions what I see correctly symbol-
izes the real penny according to
certain ~~rule~~ implicit rules that involve
only my own bodily position and that
of the penny. I can predict correctly
that certain movements will enable
me to pick it up, that when handled
it will feel so, I spend it & feel
and the final test, that I can exchange
it for a penny-worth of goods. If
on the other hand the penny is
under water or is seen in a mirror the

appearance is illusory as long as I fail to consider the water or the mirror as a third factor beside myself and the penny. Acting according to the simple rule of the first instance I should fail to pick up the penny; but acting according to the more complex rule which involves the water or mirror I can pick up the penny with ease. There is no illusion unless I think the situation simpler than it is. ---- The illusion is due to a misinterpretation of symbols and that is likely to be the result of over simplifying the situation and neglecting a relevant factor."

p. 23. ... "The relation of cause and effect is

essentially temporal and only incidentally spatial. The temporal series is not reversible. ... In fact it is because causation works one way only that we are interested in it. If the future did determine the present, action and purpose would be paralyzed."

p. 208. "Cognition, I suggest, begins with what may be called 'articulating' experience, separating and grouping elements previously confused and indistinct to make them clear and distinct. So far there is nothing that may not be called simply perception or sensation. The next step, and that is the one that is really difficult to do and to describe, is abstracting and generalizing, and it is here that symbolization comes in. A symbol might signify the con-

crete and particular but its use is to signify the abstract and general. The symbol is a substitute on which the recipient can operate when he cannot operate on the thing it stands for. Thus I can say 'The sun will rise tomorrow' whenever I like, without the symbols I should have to wait to point to it rising. The symbol itself is a particular such like it seems, but its particularity is irrelevant. Thus I can write 'DOG' or 'dog' or 'dog' or even 'chien'; as symbols however they are all alike, they are abstract and general and what they stand for is also abstract and general; they are not tied down to one dog in one place.

p. 271. (Re intelligence tests - Spearman etc.)

"I would suggest that there are already three elements left out in tests of this sort which ought not to be neglected. The first of these has been mentioned already, it is the process of symbolization and generalization of what is not already presented in symbolic terms or not adequately symbolized. This is perhaps the creative intellectual faculty. The history of science seems to show that the great advances all come when somebody generalizes what was previously only special data, or provides adequate symbols when they were previously inadequate. The history of mathematics shows these points very clearly, so also I think does that of other sciences in so far as they are not mere accumula-

tions of data. Even in accumulating data, if that depends upon finding a new method, the same principles apply. --- This is perhaps all commonplace and it has been implicit in everything anybody has said about cognition from Socrates onward, but it remains implicit. It will remain so until a clear account is given of the process of symbolization whereby one object and its operations replace another and its operations, so as to give the thinker vicarious control over things.

"The second factor that the intelligence tests neglect is that of proof or reasoning. The tester must find the answer that is as a matter of fact correct

but is not required to justify his choice.

172 Yet nearly all the higher flights of mathematics depend upon just this process of giving proof or reason of the most general type. Mathematicians have always given the highest praise to 'elegance' or artistic perfection in reasoning.

The third factor depends upon the relative credence of ordinary linguistic use. Mathematical symbolism is an instrument of great precision and subtlety but it operates within extremely narrow limits. Language knows no limit to its sphere of operations but it is not precise and only occasionally subtle. At the level of its use for intelligence tests it is very crude indeed, simply because ordinary words in their

ordinary use may not fit the pronoun-
can end of the test question. ---

Ordinary language does not provide
strict logical analogies, it only pro-
vides resemblances. If therefore intel-
ligence consists in discerning logical
relations, language cannot test
the higher grades of it. ---

274 "as has already been mentioned,
already, language is not purely
demonstrative or logical, it is also
suggestive, and its higher flights
depend almost entirely on this last
function. ---

274. "By origin the signs of language are
arbitrary, in use they acquire 'natural'
relations. In part they are demon-
strative or logical, in part they
arise out of the suggestive use of

language. Man's social relations are very largely the result of language and chiefly of language in its suggestive practical aspects. Poetry is simply language operating at a high potential."

— —

p. 272. "The most central and illuminating fact of mental life is not consciousness but freedom. The fact that, within limits, we may be autonomous, that we are capable of action which is our own and not imposed entirely from outside by chance or necessity. The conception of freedom is difficult and it is easy to talk nonsense about it, but to deny it is inevitably to talk nonsense. Not only is freedom compatible with causality, but the two notions are closely connected. ... When you accept

freedom as an initial postulate it is no use talking about mind or trying to distinguish the higher from the lower among living organisms or even talking about organisms at all. None of these would be distinguishable but for their display of something like spontaneity, initiative or choice, as far as their limitations permit. It would be no use to speak about causation even, because the notion of a cause as some change initiating other changes depends upon accepting the fact of human volition as the typical causal process.

"It is notorious that in civil life 'the price of freedom is perpetual vigilance' and it is equally true in personal life. Freedom is not only difficult to conceive

in intellectual terms, it is also difficult to preserve in actuality. Behaviors tend to drop from the voluntary level to the involuntary level. For this reason there are two kinds or aspects of freedom. In the first one freedom means merely choice in action. In the second it means reasonable choice. Unreasonable choice is free at the moment but in the end it limits or destroys freedom.

"The life processes of the psyche go on at a series of different levels. At the lower levels they grade off into the various separable physical processes of the bodily organization. At the higher levels they are united into what should be the harmonious and free life of the human individual. In the end then the study of mind is the study of man's behavior

in his environment, an environment that consists of other persons before it consists of things. Our first act after birth is a cry for help and our last act before death is likely to be the same. We cannot live except by the help of our fellows.

"If the behavior of man is explicable at all the explanation must be mainly in terms of social factors. - - -

"As far as thought is concerned, and at any level of thought, it is a symbolic process. It is mental not because the symbols are immaterial, for they are often material perhaps always material, but because they are symbols. The function of thought is to liberate the individual from his immediate environment to give him contact with remote

elements of environment. Thought is reasonable or intelligent in so far as the liberating process is successfully directed to what are genuine factors in the world of men and things and not mere fantasies.

"The essential act of thought is sign-obligation, making one object (the sign) stand in the place of or be equivalent to another (the significate). The act may be involuntary, the result of habit, or it may be a deliberate act of will. Sign and significate may have some natural or pre-existing relation. They may resemble one another, they may be related as cause and effect, they may occupy identical or contiguous spaces and times. On the other hand they may have no natural prior relations;

their relations may be arbitrary.

"Symbols deal immediately with the general and not the particular, with relations rather than the individuals related. In that reasoning what is made use of is not the content of the symbol but its relations to other symbols. That is why arbitrary symbolism is so useful to mathematics, the related relations of symbols that are not arbitrary tend to get in the way of purely formal relations. The signs of spoken relations are mostly arbitrary in origin, unless all words begin like 'bow-wow' and 'puff-puff'. The written signs are quite arbitrary. With use and the lapse of time symbols acquire 'natural' relations. Words

are in a sense living organisms and differ in this respect from mathematical ones which are of necessity finite and dead. It is this that makes keeping the despair of logicians and the delight of poets."

p. 125. "Control of the Higher Centers"

..." Among the higher vertebrates there has developed an entirely new type of head ganglion. In man it reaches such colossal proportions, that a visitor from another planet would almost certainly consider it pathological. ---- The control of the cerebral hemispheres over skeletal muscle is direct and finely graded. In the spinal cord there is an automaticity in the development of the pyramidal tract of fibres, only found in mammals and most highly developed in man. Though this tract adds in

the cerebral cortex are in direct connection with the motoneurones throughout the body. - - - -

"As we ascend the animal scale there is an ascent in complexity and centralization not only on the sensory side, as everybody knows, but also on the muscular side. That is to say muscular movement becomes a more and more intellectual business. Animals move with great rapidity and violence and therefore with great effectiveness up to a point. But the variety of movement is limited and the coördination and adjustment is worse. No animal, not even an ape, is capable of the feats of coordination and adjustment of movement displayed by a skilled skater or acrobat. [How about a bird; a seagull? resp.] I quote

127 these types of muscular activity because they involve the whole body and the body only and are not concerned with many peculiar tool-using proclivities.

" Thought and Muscular Action

" At the suggestion that muscular movement may be intellectual I feel that there will be a stirring of indignation among the righteous. ---- In reply to this I should admit at once that what the mathematician does is much more useful than what the acrobat does; but is there any reason apart from snobbery for saying it is more intellectual? In effect the acrobat thinks with the muscles of his whole body while the mathematician thinks with - well, whatever it is he thinks with ---. Because thinking is useful it does not follow

that it is not bodily too. [The acrobat handles his body and his tapers + bars to make certain combinations while the mathematician handles symbols also to make certain combinations. The combinations of the acrobat are in space and time while those of the mathematician are in time incidentally but not in space until + unless he writes them down. Perhaps the acrobat's "symbols" are all kinesthetic while the mathematician's are eidetic visual] RPSq. RPSq.

"A Behaviorist, if he were present, would say in at this juncture and say that all thinking whatever = done with the muscles, in fact simply = muscular movement, which may be quite openly visible as with the acrobat or concealed as with the mathematician. He would go on to say that although the mathematician appears to be doing nothing, nevertheless properly devised laboratory tests would show that the

muscles of his throat were making slight
128. movements as though to say dy/dx, or
perhaps the muscles of his hand as though
to write it. The Behaviourist of course
will not allow the poor man to have a
mental image of dy/dx, because if he had,
no laboratory test could demonstrate it and
nothing is to be believed unless it is done
in a laboratory.

"But this theory about thinking consisting
in slight movements or changes of muscular
tone seems most improbable. Any body who
is mentally concentrating is liable to make
bodily movements.... All this is merely
blowing Hot and Cold. It is quite relevant to
actual shewing the thought process, it is
merely a consequence of the fact that a
state of mental agitation tends to find
some outlet. Besides there is the famous

experiment in which a man did mental arithmetic while silently 'e-e-e' the whole time so that he could not possibly make 'implicit' movements relevant to what he was thinking. There is no reason to suppose that either implicit or explicit movement is necessary for processes of thought and if movements are observed there is nothing to show whether they are relevant or not. There is however one point that is worth considering. It is quite possible that just as mental images on the cognitive side are something internal corresponding to percepts there may be something internal on the conative side corresponding to actual movement. These processes might not be apparent to

the subject himself, can be revealed — muscular twitchings or changes of tone and might constitute the simplest thought process. — —

p. 129. Still it is customary to contrast thought and action and if the distinction is to be (writing, etc.)
taken simply the cat, and the mathematician are both thinking and the acrobat is merely acting. It is more accurate to say that the action of the cat and the mathematician is delayed action and that of the acrobat is immediate or at any rate not delayed for so long. — I feel that the mathematician writes down is simply a group of symbols, and this seems to be what is characteristic of his thought and action, that it is wholly symbolic. I would suggest that if the mathemati-

130

an is going to claim that his thought processes are of a higher type, that he is more intellectual than the aardvark, not to mention the cat, he must base his claim on the symbolic nature of his acts and the results of his acts, and not upon his lack of activity. ... ~~The key of the functions of the mind must obviously~~

130. If I am right in supposing that thought is normally the interruption of routine ~~process~~ responses that fails to satisfy and the invention of something new in its place, then it is clear that many animals think occasionally and that many men never think at all in the whole course of their long and distinguished careers. The contrast is not so much between thought

and action as between routine action and new creative action. The mere fact that processes are purely internal does not make them mental, nor does the fact that they are external prevent them being mental. But the internal processes may be symbolic of past or future acts, and that is matter of the study of the functions of the mind must eliminate in a study of the symbolic systems that are the chief media of thought, namely language.

[ ) mportant also to study other symbolisms, e.g. Communism, Buddhist) conography.

[My theory (Ryle) about imitating the teacher who explains a problem on the blackboard (cf Pol 2V) fits with the new discovery of a child learning to

Readers Digest
Nov 1936

spell and read by actually writing the words himself. That child learning experiment shows the importance for many people anyhow, of bodily movements to create not only emotions but also understanding and ideas as a part of discipline + sentiment formation. The child in writing is probably building up a kinesthetic + tactile mental image or symbol. People differ in their ability to handle purely visual types of mental imagery or symbols. Some need kinesthetic + tactile types, and we all need kinesthetic + tactile types to some extent. Each type helps to reinforce the other. We should use all types of imagery + symbols in making a strong discipline, - auditory as well as visual + kinesthetic. Music +

singing provide part of this auditory imagery, the spoken word also aids. Perhaps this need for auditory imagery is part of the truth in Spaulding's belief in the spoken word. Perhaps one of the differences between seemingly intellectual and seemingly non-intellectual people lie in the fact that the latter use chiefly kinesthetic imagery and symbolism, while the former use more visual and auditory imagery + symbolism. Each may handle his own type of symbols with great skill. and If this is so there is no basis for snobbery on the part of intellectuals. Also if this is so, part of the real task of education is developing the ~~selection into~~ awareness of these different kinds of symbols, and ability to use one

kind to strengthen another, the translation of one into the other with also a transfer of corresponding meanings and significations. Cf the Freudians idea about ~~symbols~~ different types of symbols in dreams. (Rivers idea plus Swiss' one time, much of the task of civilization is the understanding + development of symbolisms of all sorts. Ribot)

Ribot p. 133. (re motions + James-Lange + Carver's theories) ... "It is more likely that Sherrington is right when he points out that motion is what moves us and that it starts in the central nervous system. The visceral processes are essentially after effects. In fear and rage they are very

important after-effects because they enhance and prolong the process and adapt the body to meet the situation that makes one afraid or angry. - -

"It is not easy to say whether similar considerations hold good for the other emotions. They are vague and less understood than these two simple violent emotions.

"A new suggestive view has been put forward by Sir Henry Head, based upon human observations in cases of injury to the cerebrum, that the Optic Thalamus and neighboring centres that lie just below the cerebral hemispheres are concerned with emotional reactions.

124 Or perhaps it would be better to say that these centres provide a coarse adjustment of the organism and that the cerebral

hemispheres imposes on that a fine adjustment. In the absence of cerebral activity reactions are violent and prolonged but only coarsely discriminative, often ill-adapted and liable to run riot. ... This view is somewhat speculative, and rests upon a rather narrow observational basis but it is certainly suggestive and throws a new light upon what is meant by emotion in general. The general notion of the cerebral hemispheres as a fine adjustment and the lower centres as a coarse adjustment certainly has much to recommend it.

"This notion has been further developed by Elliot Smith, who suggests that there is a kind of

reverberatory connection between cerebral cortex and thalamus, and also points out the close connection of the thalamic centres proper with the hypothalamus, the highest centre of the autonomic system. "[The] note: "A highly speculative treatment of this subject will be found in 'The Neural Basis of Thought', by Campion and Elliot Smith, 1934]".

Kinaesthetic + tactile imagery and symbolism is more closely involved in space & time than visual imagery is, and therefore, in the thought evoked by it is more limited in scope and operation than that evoked or developed by visual & auditory symbolism.

A longing for "duration" may be in part a growing awareness of developing power to use

new symbolisms or to develop further a symbolism already used, to apply it to new regions.

Music would then be a whole realm of symbolism by itself. Be auditory symbolism it would be allied with the spoken word, especially poetry. Of Chinese poetry especially.

In the same way, games are a way of becoming skilled in kinesthetic imagery, symbolism & so are an important part of education. Manual training is still more so, because it has richer meanings.

Art is another mode of visual imagery & symbolism. When censorship is put on one kind of symbolism, shift to another. of keys spiritual [illegible]

Possibly the fact that the British ruling class go in strongly for games & art-

of gesture as primitive language, - again kinesthetic

dom sports give them an understanding, via kinesthetic symbolism, of the manual working class mind which - lacking to middle class professional people who do almost no manual work or bodily play or sport. Probably there is an elemental strength in the understanding of kinesthetic symbols because it unites one with a greater number of people than - possible by merely verbal imagery. Cf. the apparent upset which I won at the A.F.S.C. by digging myself as well as talking

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Frederick Wood Jones & Stanley D. Porteus
"The Mating of the Mind" - University Press
Assoc. Honolulu

The performances of the infant and of adults in strange situations indicate that the primary perception of space is kinesthetic.

Re sentiments - quotation from Knight Dunlap - "Elements of Psychology" - C.V. Mosby Co., St Louis, 1936. p. 235.

"The nature of a sentiment can best be displayed by considering parental love. Love has been classed as an emotion, but this application of the term is not in accord with common usage. We speak of the love of a mother for her child, the love of a man for a woman, and these expressions involve the accepted meaning of the word. Love

is not an affect, nor an emotion. The mother who loves her child has an affect, when she conceives it, which is sometimes called tenderness. If the child is in danger, she is agitated. Probably the whole gamut of affects, certainly the whole gamut of emotions, occurs in mother love. If the child is healthy and intelligent, the mother is pleased or proud. If it is threatened, she is afraid or angry. If it is injured, she
336 is sad, depressed, melancholy or grieved. She hates that which is a source of danger to the child. Love, in other words, is a system in which any or all emotions or affects may occur at different times. It may be said more accurately to be the predictability of given emotion-

responses in given circumstances.

"Erotic love between man and woman is another system of predictions, different from mother love. It, too, involves the whole range of the emotions, and probably all feeling contents. Erotic feeling, joy, sorrow, elation, depression and anger are readily recognized as predictable in different situations in which the lover may be placed.

"Loyalty and patriotism are other sentiments which have received names. The total list of possible sentiments is doubtless great, but relatively few have been made explicit through the formulation of predictions."

"A mood is an effect a affective complex which persists for a considerable time, receiving a variety of responses to which it contributes and forming therefore a continuous background against which a variety of other contents appear."

Some sentiments probably have a longer pattern of ideas or emotions in them than others.

Pamphlet - "It's up to us" 6d publ. by the Soft Answer, 2 Parker St., London, W.C.1

Re K; see Rex Tugwell's book on Industrial Discipline.

Send copies of my Br. training pamphlet to

U.S.A. Young, Dana Richie, Norris, H.C. Silsby, St Clair Drake, Nevin Sayre, Lippincott c/, F. F. Frazier, A. G., J. H. Holmes, Roger Baldwin, RBG, Wm H Sheldon, Norman Brown, Douglas Steere, Emmanuel, J. J. G., M. T. G., Miss Vida Scudder, Rufus Jones (2), D. G. Cairns,

India. Bapu, Jawaharlal, Byram (2), Chandi, Rajagopalachariar, several Congress leaders, ~~Tagore~~ (12)

England: In addition to those already sent. (Send them via T. & H.) A. J. Penty, Henry Williams Steed (outside), Bertrand Russell, John A. Barnett Brown, L. L. P. Lindsay, Middleton Murry, Hughes, HJL.,

Other countries (via T. & H.) Albert Schweitzer, Swedish publisher (?), Nini Sie. Romain Rolland, Dhruva.

Send copies of U.S. Ed. of my pamphlet on Lenin to

Roger Baldwin, Reinhold Niebuhr, S. Tarrell, John Barton, James Myers, Mennonites (Scottdale), Bluffton College, H. College Library, Colo. Spgs memorial Library, Kathleen Drew, Steinmetz, Boston negro, Max Yergan, St Clair Drake, Bayne, Jamaica Labor, Norman Thomas, Henry Cadbury, Douglas Steere, P.H., Clarence Pickett, Rufus Jones, Anna Friedman, Warren Mullen of Seminaire, Socialist Lady, Norman Thomas, Mrs. Ethel Moore, Gerald Heard, Aldous Huxley, Margery Rayner, Dick Sheppard, Upton Sinclair, Bishop Fisher.

See also list: Harry Emerson Fosdick, John Haynes Holmes, Young, H.C. Isbey, A.J., M.T.J., Norman Brown, Devere Allen, J.E.J., D.J., Miss Li, Rajagopalachariar, Tagore, Suzuki, Jap girl

To Russell Sage man.

to.

I want in pamphlet that there is no compulsion to join a band. Do as much of the to — you think best. Also that merely making protests, passing resolutions + making political demonstrations is not going either to persuade our rulers or an opponent or to give will power + sticking power when the war propaganda, war hysteria, social pressure and police + military persecution (legal + illegal) begins. The people who fail to stick will be those who have not undergone any training.

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pamphlet Really it is only the man who does good for its own sake, for love of people, and not to win power for people by n.v. who will prevail. Yet doing good to individual is a step forward. 6

power is the chief desire, then in time of crisis such a person or party will lodge a compromise in order to retain or regain power. Cf the Br. Labor Party leaders resigning on Socialism in order to stay in power.

See "War & the Private Investor" by E. Staley.

W. B. Cannon – "Digestion & Health" 1936

Merle Curti – ~~History of~~ Peace & War W W norton 1936. A history of peace movements in U.S.

Mankind may seem to learn little from his previous experience, but when experience plus thinking makes possible the devel-

opment of a method + technique of control (will) plus a picture of a goal," then we get ahead, from a concept of effective symbolism.

To do service in order to gain power for the masses might be distorted into a desire for selfish personal power. ∴ A need to serve for the sake of service.

From Pistorius - "Strength out of Suffering" - Insert into list of books we have.

H. Seng's "Thinking" says that learning and discovery [redacted] and man's ability thereto are now at such a stage of accumulation that social and other changes will become increasingly rapid. If so, the problem of solving conflicts

grows more important. Hence greater need for my V.R.

Get the long V-box reading list at Liberty. If lists of readings or rehearsals are not used by all, they can be used for group leaders, or to prepare readers to go forth from Central office. ~~Also to~~

I should read Kant & thoroughly understand conscience, so that I may trust it fully.

Develop readings on the history of painting.

In using the accordion-bellows theory of time, what becomes of a goal regarded as

an event? I.e. Slight time scales. Use this idea as a means of predicting some events. But you don't know the other forces. The power of method is in our control because we can re present forces and deal with them. Can only tend to this continual equation. I want a calculus for doing this thing symbolically, to me thought. Money becomes a substitute sign and is operated by fixed rules, but that does not work automatically so.

Freud in his new (1936) book on anxiety says that it is the emotion that comes from an inability to deal with threatened danger.

Keeping physically clean is also useful to

the N.V. Route to suggest inner purification. Inner purification means not mixing up different levels of activity, of desire & of thought, - but putting each in its place & using each only at its own level.

The New Garden - Richard Sudhill - Sinkiuer, 1936

If we do service, we achieve unity, we purify ourselves from selfishness, & then we can see more clearly what to do next & have stronger will and energy to do it.

Do to. pamphlet change word "end" to dogma.

N.V.R. is necessary in order to create

tolerance. Tolerance is necessary for freedom. Freedom is a necessary condition of the mind in order to the mind. ∴ UVK is the necessary in order to live to the height of mind & fulfil human life.

—

Belloc "the Restoration of Property"

—

I went into the pamphlet, & what do you & plan a general plan for action.

—

Having K. one common effort prevents the remind of the PPU from becoming too militant to be effective.

Think out relationships between money & violence, or between my money reform & N.V.A.

The unity of means & end shows the tendency to make a moral dualism of spirit & matter, & to say that N.V. is valid only in the spiritual world, & in Proudhon-Tucker-Howell Hunt fractions how so, if a right end & the result of right means, then we can actually create the K of J by choosing & using the right means, because the means are here & now & reasonably in our control.

Socialists are always talking about their ideals & goals & criticizing other people, but depend on old-fashioned parliamentarian or old-fashioned violence to run it. i.e. Socialists are not to fail.

Will is not only intelligent initiative & choice, it is also turning that into concrete action, & also persisting in (attention)
such thought and action.

We tend to the effect of some intangible forces, & wait & calmly for their effects, because we understand their operation & have seen it happen many times. E.g. taking a developing a photograph, producing milk & Engl. ability in a child. We can learn to do this sort of waiting also in h.v.r. My books show some of the way it works. Collect many tales of h.v.r. to do the other part. i.e. instances of the thing happened many times. Also get people to test it out in small way in their personal relations, so as to validate, step by step.

The people

intellectuals, professionals, & middle class.
American people are lacking in self respect,
along with normal coolness, because they
acquiesce in so many wrong things, they
timidly permit social lies, political lies,
deceits, tricks, money wrongs, & many
evils. Most of them cannot cook, or
make their clothing or do anything with
their hands, or protect themselves in
any way. Also most of them have lost
their sense of unity with mankind &
have no simplicity left.

Apropos of objection to sp. & handling,
~~haven't~~ the division of labor & specialization
goes so far that almost the only things
that we all now have in common are
breathing, drinking water & eating, sp intercourse
and a few other physiological functions,

most of which are unconscious & largely automatic. We certainly breathe very different kinds of air, e/c to whether we live in city or country, in fine valley or in slums. We eat very different kinds and grades of food, — some very ~~sat~~ unhealthy. Our general patterns of clothing in any one country are uniform but the details of quality & quantity vary much ∴ Ought we not to have some kind of common work together in order to enhance our sense of unity? Can get it only by adding to some form of manual work.

Most people do not agree with me as to the depth of change in our mode of life that is required, as well as in our inner attitudes

---

I doubt whether my pamphlet will get very far in England if the leaders themselves do not ~~do~~ follow it. They ought to agree on what they will do in common & have Bish Sheppard & all the others set an example.

Airplane warfare means that defensive war is no longer. There is only offensive war and then retaliation. So if there is no defense, then ~~a~~ complete pacifism is the way to respond to an attack. Costly, yes, but the only thing that has a ghost of a show of getting the offender when time comes for parley. No more costly than attempted defense, — (in life or ||

Combine the writing of my framing pamphlet, the book on Christian Training and ~~Psychology~~ Hamilton's Art of

interrogation, and get out sets of questions on each of the stories of ~~fiction~~ N.Y.C. & each of the lives of NY leaders. Get Anna Friedman & Anna P. Broomell to work on this

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✓ We cannot make one of the greatest changes in all history, - getting rid of war, a pattern & institution of many modern & ancient civilizations, - unless ~~each of us is ready~~ society as a whole, - and that means each of us, - is ready to change his mode of living and does so change it. The initiative must come from individuals, as will all changes. Our mode of living will certainly be changed against our wishes if war comes, & the change will make us poorer & more mean & brutish. ∴ We must change

Profound changes are coming in the next 10 years anyhow, whether we have war or not. Let's make some on our own initiative for the sake of some moral character. 43

beforehand. No social advance without purification and self sacrifice & simplicity. I have offered the items of the training pamphlet as a step for gaining power. Gaining power comes first. Changes in the functioning of society as a whole cannot come until certain leaders, in small groups, win moral power so as to lead & persuade the others.

Understanding money is a way to alter values, how to win courage, to clarify thinking, to guide demands, to set down, privilege & authority of women & banking. It would show people what they are saying yes to. :: This would make N.V.S. easier - both the N.V. part and the S part.

If the population in the next 10 yrs is

going to decline rapidly, industry will
suffer. We must prepare to live on less and
to produce more of our own needs. Also
must prepare for war.
i.e. learn to knit & spin & do it regularly
Also expand re food.

The fact that the % of old people to young
in the population is another reason for
learning sp. & weaving.

Another reason for sp. & wov. & knitting is
that during the World War even most of
the women & girls & some men did
knitting & didn't feel foolish. Really the
number of unemployed people who need
clothing badly is as great as there is
any one national army during the war, and
the need ~~of peace is as great~~ to win the
peace is greater than the need to win the

war. We [redacted] are lacking in imagination and dramatic sense to ~~[redacted]~~ comprehend the reality. see p 147

✓ Re pamphlet on training, a clean cut, don't overdo it. No Martha.

See Royce on love

In order to achieve unity & conquer war we have got to generate more moral power. We have seen what Gandhi's unity has done to increase his power over his people. We too, must make some changes in our lives, great simplification as well as service to gain unity.

Understanding money will help us to understand better our common human unity

underlying divisions (e.g. between rich & poor, between classes).

The nation which gives justice and eq. opportunity to its working class & unemployed will be trusted by other nations.

The stuff in Sec. Hull's slip we've been setting forth to the Buenos Aires "peace conference" shows the irony of the total situation.

People would not be so greedy if money did not constantly stimulate that element. Show how any other impulse (e.g. sex) would hypertrophy if it were constantly stimulated & given such dominating command as a chief value in life.

✓ Referring to pp. 144-5 supra, if people say that the reason why we limit for the soldiers & sailors is that they were defending us whereas the unemployed & poor are not defending us, the answer is that the soldiers & sailors in the world war were not defending or protecting the civilians & saving them from calamity. They were fighting for the profiters & wealthy. Their fighting actually has made a far more unsafe, ~~and~~ difficult, ~~and~~ unhappy & ugly world for the women & children & civilians. It did not preserve the Allies' culture but made it far worse than it was before & will even also the unemployed & poor are fighting poverty & hardship for our sakes, because their poverty provides us comfort under the existing economic system. So really we owe them more gratitude than we owed the sailors & soldiers of the world war.

Our comfort depends on ~~comes out of~~ their privation because the capitalist price system depends on scarcity. ~~As soon~~ As soon as supply exceeds demand, down go ~~the~~ prices & everyone is ruined. So supply has to be restricted & some people have little or nothing.

This is true of all strata of the poor except the very lowest, all the living live on the dying.

Work it out: Does this mean price system come out of the fact that in many the ~~and~~ medium of exchange function is tied to the trust function?

True, some are poor by reason of bad management, poor judgment, ignorance, lack of thrift, laziness. But many of these qualities are due to lack of training or education of the right kind, which could be supplied by a State that

really and more for the quality human life than it does for poetry, for money, for big industry & large scale commerce.

Scientists & engineers would claim that they are the real soldiers fighting against poverty. Not a sound metaphor. They are not conscripts. They are not enduring blows from the "enemy". They are risking no more than anyone else nor enduring not as much hardship as most

---

Re reluctance to hunt, of Mildred Young's reaction after using the skewers, she then realised perfectly how invisible up & how meaning is, this before she was doubtful. Peter Scott will see it in England, and all the others, I think, who have had actual experience working with as well as for the unemployed

From "The Psychology of Intelligence and Will" by W. J. Wyatt - Kegan Paul Gordon & Hamant & Co N.Y. - 1930.

p93 Intelligence is a psychological power or powers ... of apprehending relevant relations."

p. 128 "The highest type of character, in which ... the personality attains unity, is achieved when character harmonizes with intelligence in other words when the principles to which the individual adheres are the most comprehensive principles which his intelligence can disclose to him."

129 "Intelligence is not just the servant of the ideal, but is itself also the creator of the ideal. It is thus master in its own house. It acts upto its own ability. The ideal is no mysterious arbitrary principle, a voice, or conscience, separate from and superior to intelligence, but it is the

very expression of intelligence itself; the very embodiment of reason. ... Intelligence is the discovery of connections in varying situations and consequently harmonizes the behaviour that applies to them."

148. "The characteristic of volition is not emotion [striving, effort] but initiative. Consequently the level of volition of which the individual is capable is limited by the level of his intelligence. Both phylogenetically and ontogenetically the 'faculties' of intelligence develop interdependently.

150 "The living being is capable of freedom in terms of intelligence on the one hand and of volition on the other. Intelligence limits what he can do, what he will do depends upon volition. His freedom is thus limited by the degree of his intelligence. Intelligence is thus a limiting condition of

will Itself.

p. 153. Re "The volitional consciousness in a moral crisis" ... " The peculiarity of the phenomenon lies in the very fact that while we feel ourselves impelled or drawn one way, we actually go another. This distinctive fact is completely missed if we regard the case as a conflict of impulses. .... The case is one of impulse on the one side and something quite different from impulse on the other, namely the intelligent self. It is the self, the self initiative, the self imposing itself upon impulse, the self creating, the self a cause. .... Man can cause. Man can create his own motive, can move himself to action in disregard of the motives supplied by impulse. Initiative is initiative:

to act impulsively or habitually is not to initiate, it is to act as one has acted before, either by original nature or by habit."

156. "Conation is proportional to impediment, volition to impulse. -- Volition is the active aspect of intelligence."

p. 183. --"We have to mean by hypostatization something more than abstraction in order to condemn it as a fallacy. The something more is this: An abstraction becomes fallacious when we take over into the abstracted element something more than we have abstracted, and do not acknowledge the debt." {E.g. Hubert's 'idea' is endowed with intelligence & volition of their own. Similarly with Bland's sentiments & Franklin's memories.}

245. "The capacity of man to originate (initiative)

is not confined to overt motor behaviour; it also characterizes cognition. In the sphere of action we may call it cognition; in that of cognition intelligence.

"As intelligence intuitive consists not in discovery — the apprehension or discovery of relations, the relations, and systems of relations, not absolute but in reference ends ('given' or adopted by the individual). Thus action grows intelligent as element behaviours in a new situation. — — —.

"Intelligence without volition is impotent; but volition without intelligence is impossible. The will is free in proportion as intelligence directs volition, i.e. volition in its highest form signifies a free will.

This book has excellent discussion

of instinct and of how science is
not confined to absolute uniformities
nor ~~to the~~ does science dispel mysteries
It only dispels magic.

If people think folk dancing is affected,
"arty" or namby pamby they should go
~~to~~ ~~see~~ remember that in countries
where there is a peasantry, big strapping
farmers & farm women who are solidly
sturdy, unmorbid, sane, unaffected, unsophisticated
practical & strong & unself conscious,
sane
manly & womanly & vigorous in every
sense, ~~do it~~. Cf. Also S. Appalachian
mountaineers, Am. Indians, savages
of all races, the Greeks, etc. So it is only
~~an idea of this~~ our modern ~~to~~ opinions
which are distorted and affected, not the
dancing itself. Lets not get too self-conscious

Very likely the effectiveness of telling stories of heroic achievements depends partly on the manner & circumstances of the telling and on who tells them, also perhaps on its being told with others present who have similar values and with whom it may be discussed later. Ask Big Jon Crozier about this.

The patient is in grave danger at time of woe of moral isolation from the rest of the community. Very difficult for him & perhaps injurious To offset the effect of this both on himself & on the community's relation to him he should previously formed strong bonds of unity with other people of like minds and also have found his sense to the community

in general. Hence the value of kind of
training, I have advocated for pamphlets

For the pamphlet to click to his decision when propaganda & prejudice & group pressure are raging around him, he will need to have ~~not~~ more than a horror of war & a conviction of its futility and wrong and danger to humanity. He must have a very vivid & strong conviction and experience of the value of creative service & all that is implied in Salvation & C.V. & training.

Since values are so important in the development & control of the will (of sentiments) it is of great importance to get a clear idea about money, as that is the supreme value of modern civilization.

With that straight & a clear idea about N.V.R. we can set about successfully building up an entirely new & better set of actions as well as feelings & thoughts, in our social as & other relationships.

Nov 23. Tonight Harry Ward emphasized that we do not deserve peace; that if peace means stabilization, he would not want the present conditions of injustice, greed & wrong stabilized. He feels that the Emergency Peace Campaign & the Nat'l Council for Prevention of War are making the same mistake as the Anti-Saloon League — trying to get legislation in advance of desires & values & standards of an

effective majority of the people, followed by a similar failure.

The man who tries to convert all the trust from everyone into cold cash is robbing the community of something that is partly a community intangible. Trust is a mutual affair & cannot be made wholly mutual, as it were. Nor can it be made wholly immediate & tangible. To attempt to make it so creates resentment & mistrust.

Re folk songs quote from "Discovering Music" by H. D. McKinney & W. R. Anderson, American Book Co, NY.

p. 222. "The result of a long evolutionary process, the folk song thus has a sense of finality and an eternal quality

possessed by no other music --- Unconsciously the creators of these folk songs constructed them according to the principles of design and balance, and gave them depth of feeling and universality of thought. Using materials found at hand, and expressing the ideas of the people who gave them birth, folk songs and dances utter the racial feelings and show the different characteristics and varying interests of all the nations. --- work songs, play songs, dances for many different occasions, patriotic hymns, lullabies and children's songs, religious songs, dueling songs, funeral songs, narrative ballads, epic legends, ~~and~~ love songs, ~~and~~ sailor's chanteys, cowboy songs. etc

<<< Quoting from Charles V. Stanford in vol I of

"The Musical Quarterly" (N.Y. 1915) - ("Some Thoughts Concerning Folk-Song and Nationality")

"There is no diet so life-giving and so life-preserving as the natural out-pouring of the songs of the soil. They have the sanctity of age coupled with the buoyancy of youth. As far as art works can be, they are in their nature immortal. Their claim to immortality is founded on the spontaneity of utterance and their inherent simplicity. There is no flummery & or sophistication about them. They do not scruple to be coarse and are not ashamed to be refined when the sentiment and the environment demands. How well and how truly they represent the spirit and the tendencies of a nation is obvious to the least learned ear."

In this same book at pp 73 & 74 there

is a quotation from Lascelles Abercrombie's "Essay toward a Theory of Art" (publ. by Secker, London) in regard to the formation of form in art :-

"The central, inveterate desire of the human mind is a desire for significant experience, the desire to be living in, and a conscious part of, a significant world. Not that we desire to know what the world means; in some sense we know that already, and in another, we can never know it; the world can ——— only mean itself, a proposition in which the rest of us take final faint interest. But a significant world is a world in which nothing happens out of relation with the whole of things, in which everything must perfectly cohere with the rest

and nothing can occur irrelevantly; a world in which each is for all and all is for each. That is the world we desire: and that is the world we never quite get - except in art. Whatever we experience in art, we experience in a perfectly coherent and orderly manner, in a necessary and intricate inter-relationship with the rest of our experience there. In a work of art, everything refers to and implies everything else in it; all is interrelation and coherence, and every part is manifestly owned by the whole, and the whole is intended by every part. Chance or irrelevance can have no place in art; and chance is the enemy of significance, since it is an intrusion of irrelevance, a lapse from coherence. It is the incoherent, the irrelevant,

which we are trying continually to eliminate from our practical or intellectual or other experience.

"And so in general, whatever art gives us is given as an instance of a world of unquestioned order, meaning, government; a world in which experience occurs with perfect security, knowing that the firm interrelationship of its process can never be dislocated by chance - the world which is the 'desire of the mind'. And it is experience of this world which is so presented, and which we call aesthetic experience.

"Now we see why Form is a chief excellence of art. It is because it presents its matter as form that it affects this profoundly desirable

Relate this to expression

impression of coherence, of interrelationship, and so of significance both of parts and of the whole. For it is by Form that the matter, whatever it be, is accepted as a unity; and Form is not a boundary imposed upon the matter from without, not even a final fastening together of matter already tolerably shaped, as a tire binds the felloes of a wheel. Form as the expression of ultimate unity is inherent through all the matter of a work of art, and is constantly working through every detail of expression towards its completion: artistic expression, indeed, merely has to complete itself in order to achieve its important aspect, Form. It can be, then, that the impression of unity

in a work of art is an impression of thoroughly organic unity. It is nothing but the total impression of matter which has been throughout presented as necessarily inter-related, whether the process of arriving at this total impression has been worked out in space (as with painting and architecture), or in time (as with poetry and music). It is by virtue of its Form, therefore, that a work of art gives us that perfectly coherent and mutually dependent experience which has the quality we call significance. And by virtue of its Form, the presentation of even tragical matter, which would be elsewhere unendurably distressing, can in art be supremely satisfying and merely exhilarat-

ing; as in Shelley's Mankynd's Dead Christ, and Strauss' Death and Transfiguration.

"In art even sorrowful matter is presented as belonging to a region of experience where nothing is incoherent or irrelevant, where everything that happens is known to be necessary for the completion of existence. Even that which horrifies in actual life becomes in art an incitement of the significance we desire of things; satisfaction at seeing the stuff of the world we know too well becoming an established image of the world of profound and inevitable significance; in a word, of the ideal world.

In connection with the foregoing,

relate them to the humiliation of the poor and unemployed. A sense of non-significance, (insignificance) is profoundly humiliating and creates an inferiority complex and great unhappiness. The desire for economic security is in part a desire for significance by eliminating harmful chance from our lives. Everyone need not be great or equal to one another in order to have a sense of significance, but each needs a sense of function or usefulness, which can be expressed in a larger pattern

A philosophy helps us to get a sense of significance, but that is too intellectual a way. Religion is a deeper or more easy way for both educated & uneducated people to gain a sense of

This is a reason for the universal & persistent hunger for religion.

relatedness or significance. There are other more immediately and ~~so~~ constantly and securely-perceived ways of getting a sense of form or significance to our lives & to society. Useful work does that.

A sense of community gives a sense of significance. Gestalt may have ~~a touch~~ suggestions for true community living.

A work of art is thus an analogy to a good of such an ideal world of significance, and ∴ suggests that the latter may be possible, and ∴ comforts us and gives us joy and hope.

~~Then~~ ——

It is interesting that Ignatius Loyola, before he founded the Jesuit Order, was a soldier. He ∴ had personal experi-

sense of discipline & its value, & was able to ~~do~~ devise an effective discipline for another mode of life & action. It is also interesting to know that this discipline, like that of Brig Gen Crozier, relies heavily on mental & emotional conditioning of the basic deeds of a great leader (Jesus in Bengali case).

Bibliographies of folk-songs in the Oxford History of Music (new introductory volume) and in Grove's Dictionary of Music and Musicians (article on Song) (& article on Dance?)

In Bronislaw Malinowski's article "The Deadly Sin" in The Atlantic Monthly for Dec 1936, p. 659. he shows that man is not

war not among primitives correlated with pugnacity. Pugnacity exists without war. (But does war exist without using pugnacity? Why)

He says (p 661) that the abolition of war "would entail far-reaching reforms in the individual, in the organization of our modern state, and in our cultural outlook".

He points out that in war civilized men cannot loot any more because our wealth has become too cumbersome to carry off. But (?)

He visibly correlates between (Hunting) political structure and military efficiency. He says (?)

"Children are made into good patriots - that is to say, into suitable material for gun fodder". ...

"Only when effective conquest is possible, and its maintenance becomes a source of constructive activities on the part of conquered and conquerors alike, is war

nally culturally and politically valuable."

That was true for awhile. No longer

"I have tried to make to you that

"War is not, and never has been, a biological necessity; that the cultural value of war is not universal, but limited to a well-defined period in human development; that at present war has become merely destructive and demoralizing, the most cruel and unbearable expression of the dominance of the machine over man.

In pamphlet say that although other cultural & mind changes will develop, we must make a start with what we can see a need for & then more as we get into it

Perhaps the chief function of the ideal, the picture of the ideal goal, is ~~to guide us in our choice of means~~ help. and to maintain our persistence in following it. Cf Socialism + K of G, ~~Jesus as a divine leader. The means and attain it~~. A picture of an ideal leader, e.g. Jesus, would also help us in our choice of means. That is now important, for the character of the means determine the character of the end.

Can a ~~vivid~~ picture of an ideal goal act as a value system & aid our will, à la Sindwasky; or is it only a clear goal a help in action, & the only clear goal a near goal? The K of G is within, here & now, and as such it can be an effective value system. Regarded

in a distant place and distant time it is n.g. as an effective value affecting our wills, even tho it may greatly affect our emotions. Cf Socialism. ~~what can~~ To make a value system which will influence our wills & be effective to alter our acts, must there be certain proportions, as it were, of emotion, thought & impulse in the constituent sentiments?

Values are formulations of our desires in relation to our (physical & human) environments and available means. The ~~f~~ intellectual & consequent contemplation of the formulation of our desires, & stimulates them & helps to keep them going. But maintaining a desire is very different from getting it satisfied. We must have a method & this method must include a means of generating

power.

We must understand money so as not to be corrupted by it as the Church was corrupted by the State by violence. The deceitfulness of money is a form of intellectual violence, and so we must understand it so as to avoid being tripped up and stultified. Of the Politicians who are not corrupted by the sword but by trade.

In my training pamphlet the following would give immediate results :- In self-inebriating :- clowning, reading, singing, folk dancing, spinning, knitting, other manual work, reading of Lt's books. The meditation might give some people immediate results, but not likely. Also some of the other forms of community service

might or might not give prompt results.
The majority of the items in the pamphlet are O.K. on the score.

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Perhaps the next talk in England about conscription will hasten the publication of my pamphlet & make more people take it up. But G.B.S.'s comments make it seem likely that the pamphlet will be read there: I/so, fascism will steadily advance in Europe & in England. Socialists M.P.'s & they are all so burdened by their pride, moral nobility & imperialism that they can't get for, I fear, until after their empire breaks up.

—

Nov. 30 Put my P of W into schools for women, so as to try that means influence the minds of children. Send it to library of

Sing Sing prison. [illegible] to get it into girls colleges, because children spend their most impressionable years in company of women Wheelock School teaches kindergarten teachers.

In revision of training pamphlet for the book there should be a section devoted to control or elimination of anger.

Read Buddhist theory of the will. Re control of anger in Bhagvan Das - Science of Emotions.

Quotations from "The Training of the Will" by Johann Lindworsky, S.J. translated from the German by Orpad Steiner & Edward A. Fitzpatrick, The Bruce Publ. Co., Milwaukee, Wis. 1929. (out of print in 1936.)

p. 31. -- " The simplest psychological experiments

could lead to totally different results even if the external conditions of the experiment were kept alike with scrupulous accuracy. The inner attitude of the person experimented upon could vary greatly, and the outcome of the experiments depended far more upon his inner attitude than upon the external conditions." ---

37 --- "Finally, the subjects of the experiments noticed that the experiences in which they always had the feeling of responsibility were distinguished from the others by a real activity of the ego, an inner point of view of the self, which cannot be described at all, unless the ego be made the subject of the statement. This inner position of the ego appeared in two forms: either as an assent, when one of the two arithmetical operations was proposed to the subject's consciousness -

ness, as if by another person, or as a spontaneous decision, in which the subject himself resolved upon one of the two possibilities. Thus here, as with Ach, the immediate knowledge of the experience of volition revealed itself as a further irreducible mental activity, which is different from all other psychic processes, such as feeling, thinking, simple sensations, etc.

p. 68. "The energy of a resolution does not without further ado warrant its execution, but the retention of the resolution in the consciousness during the main period of the experiment ensures its execution in spite of the strongest reproductive obstacles. ---

69. --- It is of little or no importance for the execution of a resolution whether or not the resolution has been made energetically and intensely. On the other hand, it is of the greatest importance that the resolution be

in the consciousness at the very moment when it is to be carried out.

[There are two times when will power is used - "in the early official exertion of a revolution after it has been made" - and "making the revolution".]

1.75. "Everybody who is capable of conceiving a high aim can become a hero, and can achieve deeds which are expected only of a strong will, even if he has not the general quality of will power." --- On the other hand, the supposed will power often breaks down when the 'weak spot' of a man is touched. [Also though the Hindoos are reckoned people of weak will, for caste reasons they will often accept food from a person of lower caste even if they are starving]

76. "The old Scholastic philosophers, who were members of their orders, observed that,

generally speaking, the repetition of energetic acts of will, no matter how long they were continued, did not produce a strong will. ... They showed that many of the great factors are too fond of talking, and that some of the most taciturn men were iron fellows."

7). "All these facts are explained uniformly and simply by this idea: Wherever there is an aim, a value, a motive, will power is found at work. When there is a lasting and ever present motive, there is lasting will power. Nevertheless, there are persons who do everything energetically, and act with strong will even if they have no particular motive. The objection is obvious. ~~I should say~~ ... What kind of people are these? Invariably they are persons to whom their own volition has become one of the most important things in the world. Most of them are physically robust.

They have been able to assert themselves successfully, and to enforce their will; they have found some who flattered them and others who yielded to them. Thus, whatever they have wished to do has become immensely important to them, and they can brook no delay or obstacle. Their strong physique has enabled them to express themselves in vigorous physical movements, which has given them a feeling of physical well-being. Other persons again are weak in body, but their wishes, because of their weak physique, became all important to the anxious guardians of their early youth, and so much of their wishes grew to have a special value for them. Both types of individuals accomplish much during life, but it cannot be

asserted that they are generally willing and glad to make sacrifices. Often their keeping of will powers is subtler rather than obstinacy. [Their yes + their nos mikes more than single values].

79. "Energetic solution ... does not get us a step further in difficult things, where the fixed of a single value may at one moment be willingly to make a sacrifice. [Making a vow calls into play the self-respect + pride of a person if he is tempted to violate it. Whether or not it is of value may depend upon one's temperament]

81. "No elementary (psychological) function gains any noteworthy increase of its power by repeated activity (Ebbinghaus)

84. "I win the will through motives"

85. "What sets the will in motion? ... Values move the will." ...

86. "Earliest values from Sensations. ---- Higher values conceived by reason on fact basis. ---

87 ~~Feeling~~ "Feeling as creation of value. -- " wherever the aim of the will, which is the value of the motive which makes us act, points itself, not only conceptually as such, but is also colored by the element of pleasure --. the accompanying feeling of pleasure itself must be interpreted as a value and thereby as creation & the purely intellectual value.

88 "Imagination and evolution".

"Values determine choosing. Thus, values determine our choice. The intellect shows us the values. Sensation causes some of them,

especially the lower ones, to be experienced immediately, whereas it may give merely a foretaste of the higher ones. Intuition may serve both intellect and sensation, in regarding the values. It is true that, even though thinking only can augment us with the highest values, it is feeling nevertheless, which speedily observes an involuntary shining.

90. "Not every value that stands high in the scale of objective values can be immediately experienced by any given individual. --- Subjective values differ greatly in a child, in an adolescent, in an adult and in an old man.)

[Differ between ages, sexes, classes, nations, races]

93. "We have just seen that the value does not furnish the object of value, but

merely points to it. The motive achieves this by all the available means; by communicating sensations, concrete pictures of the imagination, or objectives to be contained only by the intellect. Let us call this the content of the motive. It is of no avail that the object of the motive is permanent if the content of the motive is not lasting. For we know of the manifold object only by means of the content of the motive, and we can remember the object only on the basis of its content. — Experimental psychology proves that feelings have the least, thoughts the surest permanence. [But since the two cannot be wholly separated (I skip) and the contents are alike the permanent. Nitzsch] If, therefore, the

will of another person is to be influenced for later years, the motive must, first of all, be intellectually grounded.

94. "The permanence of a motive is not secured sufficiently by merely providing thoughts which are least likely to be forgotten. Research in memory has shown that the isolated unit of thought is far less permanent than the unit of thought which is part of an extensive thought complex. ... Must, therefore, not permit a motive to remain unsupported in the mind, but must try to weave it into an extended train of thought.

95. "The most compelling motive is of no avail unless it is present in the mind at the right moment. Generally speaking we take too little cognizance of

the fact that memory plays a large part
in our ethical conduct as well as
in our mental life. [But memory
is to transform the text, for it acts of its
own nature, without asking your memory
leave.] ... As soon as the exemplar
a resolution has been made clear to an
individual, he must also be made to
understand upon what occasion the
resolution is to be put into practice.
In his imagination he thus connects
the occasions that will arise in the
future, with the conventional resolu-
tions, and as these occasions become
real, he can recall the appropriate
resolution. ~~Such~~ But this is only
one-third of the task. Besides the
resolution and the corresponding
mode of behavior, he must become

conscious of the corresponding motive. The motive-idea must also be connected with the image of the occasion [one of the limit cases on the basis of life. Cannot imagine all the possible occasions in advance. Jung]

132. Why is a mere 'no' ineffective? (Of course)

"First of all because the suppression of the will's direct influence on the trend of thought is wrong, but has usually a certain justification as a renunciation remains psychologically ineffective. It weakens the troublesome thought for a short while, or drives the thought into the background. But as this 'no' stands

c.1 perfectly isolated in consciousness, and offers no stimulus to the attention, the previous state of consciousness returns immediately. A thought, it must be remembered, can be driven away only

by another thought or by another intellectual occupation. This other intellectual occupation must have a double character. First, it must outlast the tendency of persistence of the thought to be driven away. The tendency of persistence of an isolated image lasts indeed for just a few seconds only. But alternative thoughts (and the mind holds tens of disjunctive ones) are not isolated but are associated with many others and accompanied by more enduring organic sensations, so that with the help of all these factors they can be brought back to consciousness for a considerable length of time. Furthermore the diverting thought should have

in itself considerable power of attraction for the will and thus for realization. (Σ word for (moral) beauty has many)

139. – "A thought is the more powerful the greater the complex to which it belongs, the more concrete, and the more intuitive and compelling its representation. The directing thought must be powerful in a proportionate degree. This is a requirement which can seldom be fulfilled. Therefore it is an essential part of the technique of thought control to oppose thoughts, which are known from experience to be dangerous, immediately upon their arising, before they have brought up their reserves. For as a rule, our thoughts develop from general schemata (31) and emotional contents. Ideas who

less little thought control, must we
these early days, when the thoughts
still lack special directions and when
minor considerations suffice, to
turn away from them. But if they
develop to their full concrete thoughts,
so much so that they arouse organic
sensations, then will be need of very
strong motives to control them.

143. One of the most appealing means of
will formation is the exercise of
specific volitions. The ~~teaching~~ ~~of~~ ~~a~~ --- We question the value of
such exercises for the formation of a
generally strong, or even an ethically
strong will. --- Yet it must be
conceded that a number of very import-
ant volumes of the will develop in
the regular and faithful exercise

of such exercises.

"For persons who have lost all confidence in their will power, the selection of limited achievements which at the start last a few and later several days, may serve to destroy their notion of vanished will power. But even normal persons gain not a little self-confidence by carrying out such resolutions. Success teaches them that very valuable results can be achieved, and most useful knowledge required, by a little effort. Thus, enduring work as such is developed into an important subjective value. The possibility of boasting of such success and achievement is of no little significance to all to whom the praise and esteem of others is of

(Y K for Indians)

fundamental rules. Moreover, the prejudice against the great difficulty of learning disappears. Some will experience, by regular work of this kind, a very beneficial influence upon the rest of their lives, and gain courage for further undertakings. Thus, by the operation of specific resolutions, a whole mass of powerful motives can be gained for the formal aspect of our will and activity in general, provided that no start is made with tasks that are too long, that no useless things are undertaken, and that from the beginning a reasonable control is guided. But one can see that such exercises convey

lead to a certain pedantry. Therefore, we must not insist that a definite portion of the work shall be done day after day without distinction; free days must intervene, so that the pupil may become accustomed to unrestricted work and not permit himself to become too rigid in these complexes. In addition, neither teacher nor pupil must be left in doubt of the fact that such exercises do not guarantee to everyone all possible achievements of skill.

147 Formal exercises in self denial are

n. j.

153. "Among the means of training the will, there is not a single one which can be expected infallibly and directly to strengthen a disposition for the whole of life

and all of its tasks. All available means have a value only insofar as they keep motives in readiness. The more general these motives are, and the more intimately they are connected with later situations in life, the more valuable are these particular means. But if the simultaneous development of the motive is omitted, all these means are worthless, even harmful, because they create the illusion of an educational achievement.

157. "Three steps can be distinguished in every complete process of volition: first the acquisition of motives preceding the resolution — we might call it the accumulation of will power —; second, the resolution or rather the choice; and third,

the question of the evolution. Each of these stages is susceptible to formal exercise and training.

[E.g. cultivation of motives, or values, is same as
[cultivation of right desires. Once you
[get the desires strong, the will takes care
[of itself pretty much. "Out of the heart"...
[etc.]

159. The independent acquisition of motives by the children can and must be practised formally at school. For this character education, instruction in religion and history offers, better than any other subjects, abundant opportunity. A saint, a hero, perhaps even a fictitious personality will serve. ---- On the contrary, it is his (the teacher's) task to lift the children to a higher degree of values, and

indefinitely, but to the next higher degree

165. "Set in first at once purposeful action as the aim of the general training of the will. ... Make the purposeful action a subjective value for the pupil, and take care that his subjective value, whenever he needs, appears before his mind. ...

"What is purposeful action? 1) to begin is a proper choice. First, do not begin anything that has not been thought out from all aspects and recognized as possessing a permanent and relatively high value. -- Second, he will be purposeful who starts the execution as soon as practicable after the choice. Thus, not the hasty start, but a decided and early beginning, is to be presented as of

value to the child; hesitation and
delay are to be discouraged as non-valuable.
p. 166. "Third, the heart and soul in the
work, is a condition of successful action.
---. Perseverance must be named in the
fourth place."

[Continued in Note Book XXVII p. 12)

Index

New Life in UVR 49, 24, 25, 30, 31, 32, 41, 41, 42, 43, 44, 45, 47, 52, 53, 56, 57, 61, 66, 70-71, 72-79, 101, 115, 118, 121, 124, 130, 131, 132, 133, 134-5, 136, 137, 138, 139, 141, 151-155, 157, 159, 162-167, 168, 171, 172, 173, 175, 177, 177-199 - p3

Money 25, 26, 29, 35, 43, 45, 48, 69, 75, 97, 134, 137, 143, 145, 146, 148, 151, 159, 175,

Symbolism 55, 55-94, 95, 96, 104-107, 114-118, 121-123, 132, 134.

Ex of IC 30, 26, 35, 53, 144,

Gandhi

Indian struggle

Indian general

Simplicity 28,

Humility

Liberty

Tolerance

Plains 29,

Lists

Quotations ~~1,~~ 1-23,

Books 23, 1, 49,

Diet & Health

Farming

Spinning & weaving

Training for N.V.R.: 23, 82-85,

Sentiments 61,

N.V.R. training

Will

Habit

Capitalism or socialism

addresses —

Sadhana

Scale of organization

Means & ends 56, 58, 60,

fear or anger 72-74-78,

courage

human unity

truth, love of

art & poetry

imagination

suffering & sacrifice

a round cultured civilization

education

psychology

religious basis for n.v. movement 48, 57,

Conscientious objectors 58.

singing & music

folk dancing

"The Dragon's Teeth" - J.F.C. Fuller
"Dogs of War" - Yeats-Brown
"War, Its Cause and Cure" - Canon W.L. Cram p. 49

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p. 131
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"Peace and War" - Merk Curti
p. 131

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p. 135

"The Restoration of Property" - Belloc
p. 136

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NOTEBOOK XXVI . . . Passages quoted

"God Is My Adventure" - Rom Sandau
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"God of Love, Not War" - M.K. Gandhi from "Haujan"
p. 33 (2 pages pasted in)

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p. 39

"The Psychology of Intelligence and Will" - H.G. Wyatt
p. 41,42 (comment); 150-155

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p. 46 (ideas suggested by) p. 47, 48, 49

"Personality and Will"- Awling
p. 56, 57 (see also Book XXI, p. 76-77)

"The Natural History of Mind" - A.D. Ritchie
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""Elements of Psychology" - Knight Dunlap (re sentiments)
pp. 124-127

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pp. 159-168

"The Deadly Issue" - G. Mallinowski
pp. 170-173

"The Training of the Will" - Johann Lindworsky
pp. 177-199 and continued in next notebook

Book titles noted

"The Neighbor" and
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Reading list on tolerance:
"Democracy"- A.D. Lindsay
"What Does America Mean?" - A. Meiklejohn
Individual and State - Phillip Belasco
"Metaphysical Theory of the State" - L.T. Hobhouse

p. 45 Perfect a Wrong Thinking by Crane p. 154

(over)

Gandhi-Nehru pact

Instances
incidents of nvn. 34, 58,

Emotion 70-79, 115-121